# The LUTHERAN

**BIG DAY FOR LUTHERAN WORLD RELIEF**

**Shipment marks $100 million given for overseas aid**

Vol. 41, No. 39

JULY 1, 1959

# Millions of Gems

OUR TIRES CRUNCHED over the pebbles in the school yard as we parked our c anticipating the fun we were going to have at the PTA family night.

David turned to his Dad and exclaimed, "Do you know what you just did?"

Not knowing what our seven-year-old was referring to, he answered, "No, Da what did I just do?"

"You just drove over millions of beautiful stones."

LEST YOU think this amusing, take time to look at a single pebble. Turn it so light will show all its facets and colors. Only a child would take the time and inter to look in wonder at the lowly pebble.

How much of God's creation we adults take for granted! Even in the things think most common, God has bestowed beauty.

—MARY E. PETERMAN

**The LUTHERAN** *News Magazine of the United Lutheran Church in America*

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## THIS WEEK . . .

● MERGER IN 1962 was timetable set for four Lutheran bodies, including the United Lutheran Church, at the Augustana Church convention at Hartford. For convention news, see *page 4*.

● OUR COVER shows Lutheran leaders on a New York pier as a ship loads Lutheran World Action relief supplies for overseas. Value of food, clothing, medicine and other aid sent to the needy around the world since World War II has passed the $100 million mark. Much more of such aid is needed in places like Hong Kong where a small group of Lutherans is trying to stem the tide of misery (*pages 11-16*).

● COMPETENT LEADERSHIP in church-related camps is always scarce. The story on *page 17* may give people ideas where to get it. When we showed the story to the Board of Parish Education's secretary for camps, he wrote an enthusiastic postscript which we published in part on *page 20*. If there are any other "camp elders" like Mr. Schuette, we'll be glad to hear about them.

● HOW WOULD YOU FEEL if you made a mistake in buying a property for $87,500 and were forced to sell it—at a profit of $40,000? Things like this happen to one-year-old, self-supporting Shepherd of the Valley Church in Phoenix, Arizona. It's an unusual story (*pages 40-41*), even in the Pacific Southwest boom area where churches grow right along with their expanding cities.

# THE CHURCH IN THE NEWS

## Augustana hails merger plan

Completion of the proposed merger in which the Augustana Lutheran Church will join with the United, American Evangelical and Finnish Evangelical churches may occur in 1962, Dr. Oscar A. Benson predicted to Augustana's convention at Hartford, Connecticut, last month.

While not a "realization of the dream of total union" among American Lutherans which Augustana had envisioned, the merger is "by all odds the greatest achievement that can be hoped for at the present time," a report to the convention said. The new church will continue to be "ecumenical in spirit and polity" and all-Lutheran union "will eventually be realized," the report promised.

The four-way merger will produce a church of more than three million members. The United Lutheran Church, largest U.S. Lutheran body, has 2,400,000 members. Augustana has more than 600,000 and the other two groups count 65,000 members.

Constitution and by-laws for the new church will be ready for adoption by Augustana's 100th anniversary convention next June, Dr. Benson said. They will then be referred to the districts for ratification, the Augustana president continued. When districts representing t thirds of the church's confirmed memb ship approve, the merger will be assur Final action can be taken at the Ju 1961, convention, with actual union p sible at any time thereafter.

### Wider union faces delay

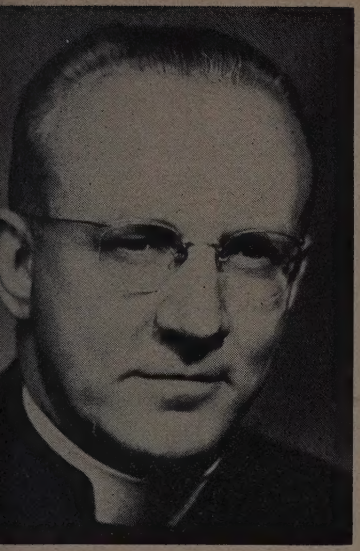
The 600 delegates to the August meeting spent a full day listening to th representatives on the Joint Commiss on Lutheran Unity describe plans for new church.

Questions from the floor indicated continuing hope that the present mer would not rule out a wider union. T Augustana Church had been a particip in the merger now being completed by t American, Evangelical and United Ev gelical churches, which will in 1961 fo The American Lutheran Church (TAL Augustana withdrew because other N tional Lutheran Council bodies, includi the ULC, had been excluded from t negotiations.

"The present division of the merg is the responsibility of the three bod now in TALC," Dr. Benson declar "Augustana pleaded for wider Luther unity and was turned down. The ULC is not responsible, since it was deliberat excluded from TALC."

The current merger started when Au ustana and the ULC joined in a gene invitation to all American Lutherans participate, Dr. Malvin H. Lundeen, w is chairman of the JCLU, reminded t convention. Unity among all Luthera will be the constant aim of the ne church, he said.

Asked whether there was any hope f union in this generation with The L theran Church — Missouri Synod, D Conrad Bergendoff, Augustana Colle president, replied, "While there's li there's hope."



AUGUSTANA PRESIDENT
*Dr. Malvin H. Lundeen*

**oo many seminaries?**

eminary mergers, boundaries and vities of the synods, and plans for h work in the new church seemed to se the most inquiry.

he ULC has ten seminaries, the other es one each. Plans for the new church each synod to support of one semi-, although they may contribute to e than one college. Biggest seminary blem might be in Illinois, where three naries (Augustana, Chicago, Suomi) be on the territory of the same synod. eminary mergers may follow the ger of the churches, Dr. Benson ex-ned, but plans will have to originate the seminaries or the synods, which own and operate the seminaries. ner standards set by the new Board Theological Education "may close e seminaries," he commented.

uestions about the relation of the ds to the new church led Dr. Bergen-doff to assert that "Augustana is not joining the synods of the ULC to form a new church. Augustana congregations and ministers are joining with the congregations and ministers of the ULC and the other two bodies to form a church that will then subdivide into synods for administrative purposes."

**Lundeen is president**

To succeed Dr. Benson, who has reached the mandatory retirement age of 68, delegates on the first ballot elected as Augustana's president Dr. Lundeen, vice president since 1951. Now pastor of Grace Lutheran Church, La Grange, Illinois, Dr. Lundeen, who is 58, will take office on Oct. 15. Dr. Benson was named president emeritus.

Dr. Carl W. Segerhammar of Los Angeles, president of the church's California District, was chosen vice president.

Among other actions, the convention turned down a plan for church-supported secondary schools. There is "no need or desire" for such schools, a resolution said, urging members to "share as fully as possible in strengthening and improving" the public schools.

Scientific exploration of space is no threat to Christian belief, another statement affirmed. God is "infinitely greater" than the universe he has created, it emphasized. The statement was issued in response to a petition from St. John's Church, Stamford, Conn., which said some Christians "hesitate and falter" because of the scientific discoveries. One of the deacons of the petitioning church is Roy W. Johnson, director of the Advanced Research Projects Agency of the U.S. Defense Department.

## Behnken again heads Missouri

It took two days of balloting to elect a president at the triennial convention of

The Lutheran Church—Missouri Synod at San Francisco June 18-28. On the fourth ballot Dr. John W. Behnken was chosen to serve his ninth three-year term.

Delegates said the unusually long election was the first major challenge to Dr. Behnken in his 24 years as president. Opposition stemmed from Dr. Behnken's advanced age—he is 75—and from his conservative stand. In an unprecedented action, Dr. Behnken had announced early this year that he would again be a candidate for the church presidency. More recently, his statement that doctrinal positions of other Lutheran bodies were in a "state of flux" drew many protests. It was later retracted.

The fourth ballot was limited to Dr. Behnken and Dr. Oliver R. Harms, pastor of Trinity Lutheran Church, Houston, Texas. There were 377 votes for Dr. Behnken, 311 for Dr. Harms.

Delegates voted to change a century-old custom starting in 1962 and to hold conventions each two years instead of three. The 1962 meeting will be held at Cleveland.

## Suomi steps clarified

Formal steps to be taken by the Finnish Evangelical Lutheran Church and its congregations in voting on the proposed merger with three other Lutheran church bodies were outlined last month by Dr. Raymond Wargelin, its president. Dr. Wargelin noted that the English version of the constitution of the Suomi Synod differs considerably from the Finnish version. He said the Finnish version will be binding in voting on the merger.

Substitution of the constitution of the new church for that of the present synod must be voted by the church convention in 1960, Dr. Wargelin ruled. The church's consistory will then notify congregations so all members can vote upon it. The result of the congregational vote must be reported within one year. When three-fourths of the congregations have voted, the consistory will tabulate the actual number of votes cast in each congregation. If two-thirds of the voters approve the new constitution, the 1961 church convention will vote on it again. A two-thirds convention majority will make the merger immediately effective.

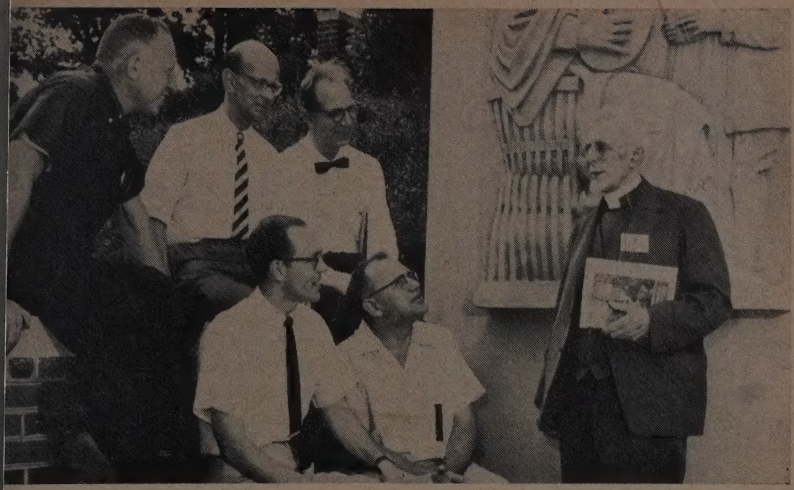
## Parish quits Wisconsin Synod

The pastor of St. Paul's Lutheran Church, Whitehall, Wisconsin, aroused the ire of officials of the Western District of the Wisconsin Synod when he permitted women to vote at a congregational meeting. The Rev. Richard Buege, who had served the congregation since 1955, was also accused of receiving Holy Communion in the company of pastors of the Evangelical Lutheran Church. The Wisconsin Synod, a conservative body, is affiliated in the Synodical Conference with The Lutheran Church—Missouri Synod.

District officials attended the congregational meeting at St. Paul's, demanding that the members oust their pastor. When the congregation refused, the officials in February "suspended" Mr. Buege from the ministry. Mr. Buege's appeal to Dr. Oscar J. Naumann, Wisconsin Synod president, was turned down. Dr. Naumann said district officials had acted upon "biblical principles" and in an "evangelical and brotherly manner."

Leaders of the congregation disagreed. The church council called the district officials "a disgrace to the Wisconsin Synod and to God." Affirming "complete support" of the pastor, the council asked the synod to return $765 which the congregation had sent in for benevolence.

With no further appeal possible until the district's 1960 meeting, the congregation last month voted 50-21 to withdra



WORSHIP LEADERS RELAX DURING CONFERENCE ON OHIO CAMPUS
*Dr. Luther D. Reed (right) talks to colleagues* in front of Weaver Chapel*

m the Wisconsin Synod. Before the e, Mr. Buege told members that "sav- the church is more important than nting the synod."

## orship, arts group meets

A revival of interest in worship was re- rted to the second annual conference the Lutheran Society for Worship, Mu- and the Arts. Daniel Moe, professor music at the University of Denver and esident of the 950-member organiza- n, told 200 delegates at Wittenberg llege, Springfield, Ohio, last month that e "shape of the integrity of this revival will be one of the society's major concerns."

Two theologians reminded the conference that theology and art were not necessarily related. Dr. Martin J. Heinecken of Philadelphia said that church architects and artists need not be Christians themselves in order to create worthwhile Christian art. They must, however, "understand the claim the gospel makes," he pointed out. Warning that architecture and music should not be overemphasized, he said that "a building alone, music alone, even painting and sculpture alone, without intelligible words, cannot communicate the gospel. You don't make converts with a flute or nourish the Christian life by providing pleasant penthouse retreats."

Dr. Joseph M. Sittler of Chicago denied that there is a "Christian theology of art." He said, "Theology deals with the relationship of man and God, while the arts deal with the relationship of man and nature."

*Top row: Dr. Edgar Brown, ULC depart- ent of worship director; Jan Bender, Ger- an composer and organist; Dr. Joseph ittler, theological professor at University of hicago. Below: Daniel Moe, president of ociety for Worship, Music and the Arts; the ev. Edward S. Frey, director of ULC urch architecture department; and Dr. eed, who headed joint commission that pre- ared new "Service Book and Hymnal."*

## German church ordains woman

To relieve an actute clergy shortage, some European Lutheran churches had approved ordination of women as pastors. In Sweden, approval of the practice had caused division within the Lutheran State Church, but no woman has yet been ordained. Denmark has several Lutheran women pastors.

The 200,000-member Lutheran Church in Luebeck, Germany, recently endorsed the practice of ordaining women. Last month in St. Matthew's Church, Luebeck, Dr. Elizabeth Haseloff was ordained to the ministry by Bishop Heinrich Meyer as the church's first woman pastor. Although entitled in principle to the same rights as male pastors, she will not preach or administer the sacraments, but will restrict her activities to leadership of women's work.

## 'Reactionary' Lutherans denounced

Bishop Lajos Ordass, staunch advocate of religious freedom, had been ousted from his post as head of Hungary's Lutherans under pressure from the Communist regime. Last October he was c pelled to "retire" from the leadership the Southern Diocese. In his place, Zoltan Kaldy was chosen with the proval of the Red government.

Last month Bishop Kaldy made first official report to his diocese. In it denounced some local congregations failure to co-operate in efforts to "buil Socialist order" and for their "reacti ary" anti-Communist attitude.

"Many church councils are still ru by political reaction," the bishop co plained. "We want to be a church in cialism. We want to cultivate believ who love their country on earth as mu as their country in heaven, and who c sequently will help with heart and soul build a Socialist order."

According to the report in *Evangeli Elet*, official paper of the Hungarian L theran Church, the bishop assured diocese that "after great tensions, re tions between the church and the st have been clarified. Our contact is n characterized by mutual confidence a respect for each other's opinion."

GERMAN LUTHERAN CHURCH ORDAINS FIRST WOMAN PASTOR
*Dr. Elisabeth Haseloff (center) stands before Bishop Heinrich Meyer*

## C constitution drafted

wo churches that "merged" in 1957 orm the United Church of Christ last nth revealed the first draft of the con- ution for their two-million-member y. Described by its framers as the ldest advance yet made toward Ameri- Protestant unity," the new document govern the former Congregational ristian churches and the Evangelical Reformed Church.

Congregational tradition had empha- d local church authority. State and ional councils existed only as volun- y organizations. The E & R church vested more authority in its national eral synod. The new constitution com- es the two concepts by guaranteeing tonomy of any congregation or local urch in the management of its own airs." Congregations will be organized o associations and conferences. A na- nal General Synod will correlate the nomination's work in missions, social ion, higher education, stewardship and ilar matters, but will have no right to ke any rules binding on local congrega- ns without their consent.

The constitution will be submitted to merged group's convention at Oberlin, io, July 5-9. If approved there, it must ratified by two-thirds of the Congrega- nal Christian conferences and the E & synods before going into effect.

## urch camps attract youngsters

When school is out this month, more n eight million American children and 0,000 Canadians will be getting ready attend church camps or vacation urch schools, the National Council of urches estimated. The relatively new cation school program will be con- cted by more than 100,000 congrega- ns, the Division of Christian Educa- n said.

Protestant and Orthodox church-conducted camps last year numbered 7,000, with 695,000 campers and 77,000 leaders. With camps increasing at a rate of about 15 per cent yearly, this year's total of campers should easily top the three-quarter-million mark, the division said. New developments as churches are utilizing the summer months more effectively include day camps and family vacation church schools, held in the late afternoon so all members of the family can attend together.

## New Finnish bishop named

With nearly 1,200,000 church members in 105 parishes, the diocese of Tampere in the state Lutheran Church of Finland was too large. Separated from it on July 1 was the new diocese of Helsinki, embracing Finland's capital city and its suburbs.

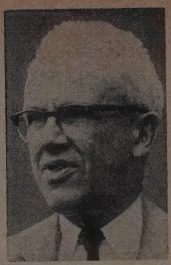
Finnish clergy and lay leaders chose three candidates for the bishopric of the new diocese. Under Finnish church law, appointment to the new post was made by the president of Finland from the three selected. Bishop Elis Gulin remained as head of the Tampere diocese.

President Urho Kaleva Kekkonen named as bishop of the new diocese Dr. Martti Simojoki, present bishop of Mikkeli, who had received the highest number of votes. Other candidates were Professors Osmo Tillila and Aarre Lauha, both of Helsinki.

Cathedral for the new 37-congregation diocese will be the Suurkirkko, a central-city church in Helsinki.

## And so forth

Mormons have doubled their membership in New England in the last four years, a Boston conference of the sect was told. Forty branches in New England list 6,000 members.



# WASHINGTON

By ROBERT VAN DEUSEN

## SUPREME COURT REVERSAL

IN A DRAMATIC DECISION, the Supreme Court changed its attitude toward the rights of people being investigated on suspicion of Communist sympathies. By a 5-4 decision, it upheld the right of a Congressional committee to ask questions about alleged Communist connections.

For decades, lawyers and judges have argued about the dividing line between individual freedom and national security. In recent years, the Supreme Court has defended the right of free speech and thought, as distinguished from disloyal acts.

TWO YEARS AGO, in the celebrated Watkins case, the Supreme Court ruled that a witness may refuse to answer questions put by a Congressional committee unless the committee defines clearly its legislative purpose and shows how its questions are pertinent to that purpose. In its supporting opinion, the Court commented that the purpose of the House Un-American Activities Committee seems often to be that of exposing and punishing people who seem sympathetic toward communism, and that this is not a defensible legislative purpose.

Without actually reversing the Watkins decision, the Court did an about-face in its basic philosophy. It upheld the conviction of Lloyd Barenblatt, a former instructor at Vassar College, for contempt of Congress in refusing to answer questions put to him by the House Un-American Activities Committee about Co munist associations.

The decision was based on the te nicality that although Barenblatt had be aware of the purpose of the committe investigation, he had not raised the qu tion of the pertinence of the committe questions. In the majority opinion, Court revealed it has undergone a shift sentiment far beyond that technicality.

The five-man majority specifically held the House resolution creating Un-American Activities Committ which the Court had criticized two ye ago for its vagueness.

The majority opinion said that committee's right to conduct the inve gation into Communist influence was u assailable, and that the government's ri to self-preservation outweighed Bar blatt's rights under the First Amendme

### Sharp dissent

THE FOUR-MAN minority saw things d ferently. Chief Justice Earl Warren w joined by Justices Black, Douglas, a Brennan in a vigorous dissent. Th argued that Congress did not have t power to expose and punish witnesses.

Justice Black, who wrote the dissenti opinion, said that the question in the c boils down to "whether we as a peo will try fearfully and futilely to preser democracy by adopting totalitarian me ods, or whether in accordance with c traditions and our Constitution we w have the confidence and the courage to free."

It is possible that widespread criticis of the Supreme Court for its position cases involving subversion played a p in the shift in sentiment. One of the pro able results of this latest decision is th it will ease Congressional concern a weaken the drive to pass legislation cur ing the Court's powers.

Robert E. Huldschiner

# ne Future May Be Decided
# n Hong Kong

OMETIMES on a Sunday afternoon, lwig Stumpf will slump into a com- able chair in his top-floor apartment ead a book. He never expects to get / far. He'll be listening for the noise people.

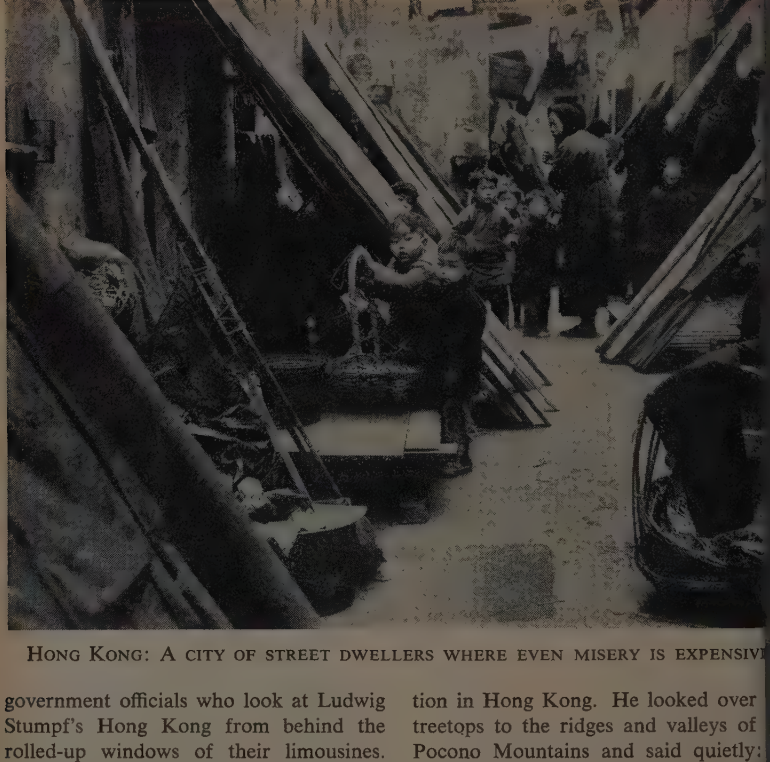
He'll hear them as they approach his ne on the street, calling his name. y get to the door, still calling. They nb the stairs. He doesn't move. There ne says, such a thing as wanting more n anything else to be alone and read ook.

ut he knows he can't win. The feet ne closer, the voices rise. Now they're his door, calling. He'll sit and wait, ting for his Sunday afternoon rest way a tired man fights away the nd of the alarm clock early in the ning.

hey're still calling and he knows they 't stop. And then he listens as silent ds explore the lock, a pen knife slips the keyhole. The door opens.

INCE THIS is an old game, Ludwig mpf has put the latch chain in place the door opens only a few inches. now the voices are in his room, rising falling with the gentle insistence of ent people driven to the extremity lespair.

his is the Hong Kong Karl Ludwig mpf knows. It's not the city of the lthy businessmen, adventurers, and



HONG KONG: A CITY OF STREET DWELLERS WHERE EVEN MISERY IS EXPENSIVE

government officials who look at Ludwig Stumpf's Hong Kong from behind the rolled-up windows of their limousines. It's his Hong Kong, a city where misery has reached proportions of unimaginable magnitude, where people pay 15 Hong Kong dollars a month to rent space on a wooden bed—the city which may move out of reach of the Christian witness for ever. History may be decided in Hong Kong, and if the decision comes tomorrow it will be one before which the nations of the free world should tremble and Christians bow their heads in shame.

PASTOR STUMPF sat on the terrace of the imposing resort hotel waiting to speak to the convention of the Ministerium of Pennsylvania about Lutheran World Action in Hong Kong. He looked over treetops to the ridges and valleys of Pocono Mountains and said quietly: love nature but I'm getting impatient w people."

He had 15 minutes to tell 800 liste at the convention something that wo take a lifetime telling. He shrugged shoulders because that's the way it's b on this tour that has taken him all o the United States and placed him bef numerous audiences: a short, politely plauded address before well-fed, w clothed people who wouldn't underst because words are a poor vehicle to c vey the meaning of agony.

Hong Kong is a city built for 800,( —with two million refugees. On less t 100 square miles of territory, tacked

the Chinese mainland like a speck of
t on a giant, live millions of people
h nothing else to do than to wait.
They left China, voting with their
t against communism—walking away
m homes and villages, drifting along
h an endless stream into a vague dream
hope. They left because communism
l destroyed the social pattern which
l sustained China for thousands of
rs, and because newspapers and radio
adcasts and the voices of western ex-
ts had woven a myth about a free
rld that began in Hong Kong.

N HONG KONG they built houses with
at material they found. When they
ldn't build more houses they built
icles of tin sheets recovered from oil
s and drums, just large enough to sit
l sleep in. When they had no more
m for the squatter huts, they occupied
housetops. When the roofs were filled,
y shared bed space and paid for it.
ose who couldn't pay joined the le-

PASTOR KARL LUDWIG STUMPF
*Stemming the tide of need*

gions of "street sleepers" whose home is the sidewalk. The free world that begins in Hong Kong is a nightmare where even misery is expensive.

THE MAN who chose to settle and raise two young children in Hong Kong is the son of a printer in Mannheim, Germany. He wanted to become a physician but couldn't afford it. He became a pharmacist instead, was hired by the research department of a drug manufacturer after graduation.

Things, Ludwig Stumpf says, happen to him. He doesn't plan. In 1937 somebody tapped him on the shoulder as he was walking through the research lab and said: "Would you like to go to China?"

Stumpf said, "yes," and walked on. A few weeks later he was on his way as representative of the manufacturer assigned to instruct Chinese doctors in the use of new drugs. He was glad to leave Europe. His family had a solid Social Democratic tradition. He had no use for the Nazis. A year later he was joined by the girl who had worked next to him in the Mannheim lab and they got married.

Until then, Ludwig Stumpf, a child of the intellectually turbulent and agnostic post-World War I years in Germany, had been uninterested in the message of the church. Association with a young German missionary, member of the German confessional church that opposed Hitler, confronted him suddenly with the full impact of the gospel in its revolutionary freshness.

"I DISCOVERED that Christ was no mild-looking blue-eyed youngster with long golden hair, but God speaking to me in my own language, the language of modern man standing in the midst of today's world. It was as if a door had opened," he says.

The door opened, but others closed. Ludwig Stumpf began ministering to the German Lutheran community in Shanghai in association with the young pastor. When they administered communion to a group of German Lutheran refugees expelled from Germany because of their Jewish ancestry, Stumpf and the pastor were thrown out of the church. The pastor was recalled to Germany.

Germany and Japan crumbled. Stumpf became the lay preacher in the German Lutheran church. The Communists took over, the American missionaries were expelled, the British ministers left. He stayed. In 1951 he was ordained by the German church and served both the interdenominational Christian community church and the Shanghai Lutheran church.

He was a businessman in the morning, a social worker in the afternoon, a pastor on weekends. The Communists became suspicious and began questioning him. There was no imprisonment, no persecution, just suspicious interrogation before the people's court.

It wasn't "very nice," Stumpf says, but he doesn't blame the Chinese Communists for not understanding his position and "I wouldn't have liked to miss this experience. I don't see things in black and white. We were not always right and they were not always wrong. And they wanted the country to themselves."

In 1952 he was told to leave. He had an invitation to come as a student to Philadelphia Lutheran Seminary. When he got over the bridge that leads to Hong Kong with his wife and two sleepy, exhausted children, a representative of the World Council of Churches' refugee service asked him to stay to organize relief work on behalf of the White Russians stranded in the city. He stayed. In 19 he called the attention of the Luther World Federation to the plight of Chinese refugees flooding the city and work began in earnest.

Pastor Stumpf now heads the LW relief center in the British Crown Colo It's the largest welfare agency in the ci has 126 employees and assists 95,0 people a month. It operates from a thr story building with all facilities need to do the job.

Case workers on the first floor regis applicants and direct them to the off that takes care of them—a medical un a distribution center of clothing and foo even an office that assists refugees to p pare for a job or set up their own bu ness.

Bed space rents at 15 dollars

Chinese are intelligent and handy. ey learn a trade in a matter of months, up a sidewalk barber shop or a mas- e salon. Forty-five dollars from LWF nough to put them in business.

The center carries out a "total evan- zation program," Pastor Stumpf says. loes "what a Christian should do— l and clothe the needy, step in where is in danger."

t does what it can but that isn't even beginning of what ought to be done. tor Stumpf hears the people asking help from morning to night. They sit ore his office by the hundreds, follow through the streets, squat before his ne, wake him at night. There is so ch need, he says, it's like a spring d sweeping down the side of a moun- .

He cannot say: Take, it's yours, do n it as you like. Over 30 per cent of refugees have no source of income. F gives thousands of them food. The d comes from America. Much of it flour. The Chinese could take the r and exchange it for rice which is one and only food he needs. But if did it he would violate the American . Food given to the needy must not sold or exchanged. It must be con- ed by the recipient.

We, says Pastor Stumpf, are bene- tors who turn policemen after we've e the good deed. We must tell the ple what to do and what not to do h our gift. People know this is not tor Stumpf's idea. They know the was made in America.

They know other things too. They d speeches made by American law- kers about food surpluses and the blems of disposing of it. The Hong ng refugee is grateful for the food he eives but he also knows that by re-

Sidewalk schools are well attended

ceiving it he relieves pressure on Amer- can storage problems.

If Americans just told their story, Pas- tor Stumpf says, if they told it in terms of human work and sacrifice behind the gift—even if it's surplus—if they told about the farmers who sowed and har- vested it, the workers who handled it, the people who gave to make it arrive at destination.

This story remains untold. Instead, Hollywood tells a "kiss-kiss, bang-bang story" that displays before the eyes of the ragged Chinese who chose freedom over communism a chromium-plated paradise with a rock 'n roll beat.

Against this hazy shimmer stands the hard reality of Chinese communism with its military might, spartan economy, and a powerful propaganda machine that tells its story in a language the refugee understands. The refugee knows it is propaganda, knows that Chinese communism is a huge gamble with the lives of hundreds of millions of people, but how long will he remember?

China has an abundance of domestic problems. Transition from rural to industrial economy has created confusion and hardship. Countless people have been uprooted. Family life is destroyed. Leaders lack experience. Nobody can predict whether the experiment will succeed.

And yet, century-old corruption has disappeared. And there is work and enthusiasm and a goal that lacks the glamor of unreachable luxuries but has the strength of reality. Dams are being built, industries are going up, roads are opening new lands.

So far, the compact human mass in Hong Kong is tense but quiet. They're still waiting. They have no leaders. Educated, intelligent Chinese who know what is at stake have no control over them. Nor have the Communists.

And there is some hope that things may get better. Free-world Chinese capitalists are investing money in industrialization which has absorbed 300,000 refugees. A city could be planned and built according to modern standards that would end the danger of disastrous fires, epidemic diseases, and depravation engulfing people living too long like animals herded together.

Hong Kong, Pastor Stumpf says, does not have to be a powder keg. The balance could still be tipped in our favor if the free world would understand what is at stake, if Christians could be shak out of their complacency and realize th what happens in Hong Kong may aff the fate of Christians throughout t world. He does not know whether the be capable of understanding.

But that much he knows: if help is n forthcoming soon, there may be an e plosion that will rock the foundation western influence in Asia. Japan, Ind and Indonesia are keeping their eyes Hong Kong. So are the other uncom mitted nations which are not yet ready turn their backs on the free world b too cautious to take a stand against Co munist China.

All this, Ludwig Stumpf says, and suddenly looks very tired, is the poore possible motivation for Christian actic But he gets discouraged on his visits the western world when he hears t cliché-worn platitudes from the speake rostrum and the timid admonitions fro the pulpit that are so far from the reali he knows.

He is not without gratitude for wh is being done and he knows from his ow observations that America is not Holl wood. But he is appalled by the inabili of people to communicate with ea other. He is a forceful speaker with conviction that sometimes chokes h voice.

But just as he cannot tell the Chine refugee in Hong Kong that America no kiss-kiss, bang-bang dream, he ca not convey to Americans the full impa of what is at stake in Hong Kong.

On the day Ludwig Stumpf left h home to take the plane for Americ there was a dead man lying before h door. The man had come late in th evening in search of help. He had waite for Stumpf all through the night. H couldn't wait long enough.

eaker for the Fourth of July flag-raising ceremony
Alpine was the best camper we ever had. He was 73

# r. Schuette Goes to Camp

LINDSAY RONALD

"PASTOR, I'D LIKE TO GO TO CAMP!"

've heard this phrase so often, it sort of hits me like first breeze of spring—a pleasant reminder that sum- r isn't far. But this time I looked up in surprise. cause the request came from a 73-year-old man.

Emil Schuette, the man who stood before me, was e of the founders of our church. The first meeting prospective charter members for the East St. Louis ngregation was held in his paint store 35 years ago. was one of those "pillars of the church" people talk out. I respected him deeply.

"Well, Mr. Schuette," I said, "I have talked many es about camp for our senior citizens. A lot of older ople are going to special weeks in camp nowadays, d they're having a wonderful time. But our synod sn't gotten that far along in developing the camp ogram. The week I'm going, Camp Alpine is for ungsters fourteen to eighteen." I smiled: "You're just it over the age limit."

But Mr. Schuette was unshaken. "I don't want to go camp with the old folks," he said. "I'd like to go h the kids. When I was young, I didn't have a chance go to camp. In my day, when you turned thirteen, u went to work. I've been working ever since. Now t I'm retired, I'd like to see what I've missed."

That made sense.

"Well, Mr. Schuette," I replied, "I'll be in charge of mp while I'm there. I suppose we could find a place you on the staff—like recreation director in charge of ess and horseshoes."

It wasn't a bad idea. Among other things, Mr. huette was a champion in chess and horseshoes. I had ard about his reputation for horseshoe pitching, and had played him 29 games of chess in a row before nning my first match.

"No, Pastor, you still don't understand what I mean.

I'd like to go just like one of the kids, as a camper, not as a member of the staff. Of course, if anybody wants to take me on in chess or horseshoes, I'll be glad to play them, but I really want to be treated like one of the campers."

THE SITUATION was so unusual, I decided I might go along with it. If the old gentleman wanted to go to camp that much, I wasn't going to stand in his way.

"O.K.," I said, "I'll register you as a camper. We'll be stretching the rules a bit, but it won't be the first time."

And that's how Mr. Schuette got his wish and went to camp.

I WAS WORRIED about him when we first arrived. How would he fit into the camp picture and would he be able to stand it physically?

On both counts, Mr. Schuette passed with flying colors. He made friends right from the start, shook hands with just about everybody, learned the names of the staff members long before I did.

After a walk around the camp grounds "just to see what we have here," he started pitching horseshoes and quickly assembled a group of youngsters who shared his interest. I could see that he was going to be all right.

But at the end of the first day, he looked pretty tired. I said to him, "Watch yourself. You can't run around here like the kids. Remember, you just had an operation three months ago. Keep going like this and you'll split a gusset for sure."

"Oh, I'm O.K., Pastor, I'll get along."

And he did. Mr. Schuette got up earlier and went to bed later than almost everybody in the camp, except, maybe, the cook. Every morning at 5 A.M. he was dressed, walking on the grounds, and running through some calisthenics he had apparently invented himself.

Wherever the rest of the campers w Mr. Schuette went. He accompar them on their hikes, sat with them in dining hall, attended their classes, t active part in the discussions.

During the worship services he s like the choir boy he once was, and even did a square dance or two with s of the most attractive girls. About only thing he didn't do was go swimmi During the swimming hours he just on a hill and watched.

EVERYWHERE Mr. Schuette went, a jokes went along. "You know," he wo say, "I'm a space man myself—in choir at home. I fill one of the em spaces in the back row!"

The young people ate it up. Schuette certainly wasn't the "old fog type. He was rapidly becoming sort c camp grandfather, loved and respected all.

But this didn't mean that he was n ing but sweetness and light. Mr. Schu was capable of real anger when so thing riled him up.

One day, two boys decided to hol milk-drinking contest. At lunch t neither youngster ate anything. All t did was drink milk, which is always abundance at camp. The winner m aged to down 14 glasses of milk at a ting. Mr. Schuette, who sat at the sa table, could hardly control himself.

He reported the incident to me, sisted that I reprimand the boys publi and on the side told them how when was young, milk was a luxury. A b shouldn't abuse the food God has gi him. The boys got the point, and we h no further milk trouble the rest of week.

On another occasion, I tried not to Mr. Schuette about an unpleasant d ciplinary problem that arose toward

of the week. But he knew the story dy and he wasn't the least bit in- d to condemn camping just because gs like that happen once in a while. Shucks, Pastor," he said, "you run in- rouble wherever you go. There's al- s somebody who misses the point and ses things up." I was grateful. It ed me keep faith in the value of ping.

SO HAPPENED that the Fourth of fell within our camping period. The t natural thing to do was schedule Schuette for a brief address at the ning flag-raising ceremony.

e stood before the children with the ple dignity befitting his age. His ch was short, sincere, and to the t. He reminded the campers how unate they were to live in America, lled how things had improved since vas young, and told them that every- g they had, including their week at p, was available to them only because ebody in the past had struggled and ificed for their benefit.

Mr. Schuette's speech was not great, but it came straight from the heart, and I'm sure that at least a few of the campers will not forget it. A tall man, with a fine white thatch of hair and a bearing that made people at synod meetings always take him for the pastor and me for the delegate, Mr. Schuette stood before us as the finest possible example of Christian citizenship that could have been mustered for the occasion.

As camp came to a close, Mr. Schuette was almost as sentimental about it as the young people. He made the rounds signing autographs, posing for pictures. He thanked each member of the staff personally for the many ways in which they had made his stay so pleasant. He said he would do his best to be back at camp next year, but at his age he was not sure whether the Lord had not something else in mind for him.

AFTER IT WAS all over, I decided that the whole thing had been a grand idea. Mr. Schuette actually filled an *office* in the scheme of things. Someone should

have thought of it before and done something about it.

THE TROUBLE with most camping programs is that they usually bring together only the children of a narrow age group, along with the younger pastors and laymen who are deemed to have the physical stamina to be able to stand a week in the rough. There is nothing about the average camp program that can induce a healthier attitude of the children toward aged persons.

At Camp Alpine, Mr. Schuette played the role of the patriarch, a man with a stern, weather-beaten faith whose ba in life had been fought and won, a r of wisdom, experience, and plain horse sense that can only come from ing been around a long time. I am tain that his simple presence in our m did a great deal to help young pe learn a lesson of respect toward t elders.

If I were one of the powers that I would insist that a spot be left open every camp staff for the Camp El And I arrived at this conclusion only cause I had the privilege of seeing Schuette go to camp.

## I Say Amen

I MAY BE ONE of "the powers that be" referred to in this story. There should be a spot on every camp staff for the Camp Elder. Our church can use many individuals like Emil Schuette.

In every program of the church, development of an adequate leadership staff is important. Good leaders can overcome many inadequacies in facilities and equipment. Poor leaders can negate the most lavishly furnished and most ideally situated camp site.

One of the greatest problems facing church camps is how to secure qualified leaders. Many senior citizens like Emil Schuette need to continue to be useful citizens and to live satisfying lives. A church camp will provide experiences which meet these needs.

Camp authorities agree that the value of general personality factors that make a well-rounded, intelligent, and co-operative Christian outweigh the need for specific skills required for particular jobs in camp. To these personal qualities add a working acquaintance with the out-of-doors. The result is a person remarkably qualified to serve as a camp leader. And being an older adult need not minimize the extent and quality of the service which can be rendered.

Recently a synod director of Christian education said: "The matter of securing and developing leaders for all phases of the camping program is the most pressing and continuous need we have." Letters I receive echo this expression of need. And the way camps are growing in number and size indicates this need will increase rather than decrease. Why not use this previously unrecognized potential for leadership?

JAMES L. KEYSER
*Secretary for Leadership and Camps, Board of Parish Education, ULCA*

# ospitality ust Be Learned

**First person you meet in church is the usher. The way he welcomes you and goes about his business will tell you a great deal about the personality of the congregation he serves**

AMOS JOHN TRAVER

AN ATTRACTIVE METAL SIGN at the edge town invited us to stop and worship St. Timothy's Lutheran Church. It s Sunday morning and we had a long of driving before us if we were to p to our vacation schedule. But time worship is no lost time. We decided accept St. Timothy's invitation.

At the corner was another sign with an ow pointing toward the church. These ple really wanted visitors!

They also liked to go to church for ir cars were parked, end to end, along th sides of the street. I decided to drop family at the door and look for a place park. In front of the church was a asant gentleman to welcome us and ect me to a parking lot back of the urch.

THE FAMILY waited for me and by the e I joined them this ecclesiastical door- n knew all about us. In the narthex introduced us to a young couple—the icial greeters for that Sunday.

There was a guest book to sign and y told us that a card would be sent to r home church pastor reporting our tendance.

Next came a quiet introduction to the ad usher who stood just inside the door the head of the center aisle. Since serv- e had begun we handed us bulletins and mnbooks open to the proper place and asked us to stand back of the rear pews till we could be ushered to our seats. We noticed that he had his hymnbook open and was joining in the service with the rest of the ushers.

At a break in the service, marked with stars in the bulletin, the center aisle usher directed us to our seats. The pew was occupied by a friendly looking family. They shoved over giving us the aisle seats.

After the service they introduced themselves and seemed disappointed that we were not prospective members.

According to them St. Timothy's was a wonderful church and their pastor almost perfect. Certainly there seemed to be a fellowship of worship that morning. We felt that we were among friends. And somehow we realized the divine Presence as we did Sunday after Sunday in our home church.

THOSE USHERS! They were efficient but managed to keep their efficiency warm and friendly. They went about their duties quietly and reverently. I recall that Dr. Harry Emerson Fosdick once told the ushers in Riverside Church that they were "the incarnate hospitality of this church."

St. Timothy's ushers were just that. They made you feel that their church

was "given to hospitality," a phrase coined by St. Paul. Without any back-slapping joviality, without calling attention to themselves, they personalized the fellowship of worship.

We noticed that the ushers had given thought to their dress. The day of morning coats and striped trousers is past but they did dress in dark suits and their ties and socks did not call attention to themselves. Their only identification was a lapel flower.

When they moved up the aisle to receive the offering plates, they kept step without giving the impression of a squad of ex-GIs. Some attention had been given to size. Mutt and Jeff did not march side by side. These ushers had studied and practiced their calling.

IMPRESSIONS gained from visits to some other churches are not so pleasant. One usher handed out bulletins without looking at us as he carried on an extended conversation with a friend.

We have stood uncertainly inside the door wondering where we should sit without anyone offering to seat us. We have seen ushers slip out of the church d during the sermon, returning just in t to "lift" the offering.

We have been annoyed by ushers wh pering together during the confession hymns. However much time it may s we do not like to see the ushers mar out with the offering before the rec sional.

We have been received by officio ushers who seem to enjoy the spotlig and by bored ushers who evidently did care whether they ever saw us again. V have had offering plates thrust under o noses by ushers who looked as threate ing as a banker collecting a bad debt.

NO USHER'S ineptness could keep from attending church, but we have oft said, "If I was a visitor seeking a chur home, I would scratch this church the list." Poor ushering will not preve our sharing in the service or appreciati the sermon for we have been brought to know why we go to church.

But what of those who must first fi the worth-ship of Christ through t friendly fellowship of Christ's people?

**"I've always said: Get the right man for the job. After the old sarge is through with field training, we'll have the snappiest ushers in town."**

## FIVE MAKE A FAMILY

# Honor Thy Father

DAN EXCUSED himself from the dinner
e before the dessert. He straightened
sighed tiredly, "I wish I could stay
ne this Sunday afternoon. I'm beat."
I wish you could, too," Sue rubbed
cheek on his arm. "We didn't see
yesterday 'cause you had to work.
won't see you today."
I went to church with you," Dan re-
ded her.
We can't talk in church."

DAN RUMPLED Sue's hair and said
dby. In a few seconds he beeped the
horn in a farewell signal. I sighed
cho of Dan.
'Honest, Mom," Pete said as he plowed
his ice cream, "isn't Dad ever going
have a Sunday at home?"
'This is only the second Sunday after-
n he's had to attend meetings," I an-
ered. "It's the best time for the com-
tee to meet to plan the evangelism
ject."
Karen rose and gathered dishes. "Dad
rks too hard. See—he didn't have time
ice cream."
'Give it to me," Pete ordered.
'Divide it with Sue," I said, knowing
re'd be an argument if he didn't.

KAREN CARRIED out dishes, then re-
ned to the table. She repeated herself.
ad works too hard . . . at his job and in
urch, too."
"Yeah," Pete agreed. "And men don't
enough credit for their work." He
straighter, including himself in *men*.
e men have to stand together."

"Or fall apart," Karen added, dodging the crumpled napkin Pete tossed. "We ought to do something to show Dad we appreciate him."

"He knows that," I said. "But it *is* good to show a person you love him. Sometimes we forget to love and honor one another, as the Bible tells us. It's easy to take people we love for granted. Dan loves us and the church and his work . . . he doesn't expect to be rewarded . . . but he'd be pleased by a reward. He's human."

"Well," Sue interrupted impatiently, "what should we do to show Dad we love him?"

"Let's do something this evening," Pete said.

"Not much time to plan," Karen said.

"Wet blanket! I wasn't thinking of anything elaborate. Just a silly surprise."

I SAT BACK and let the children talk. Dan has looked tired this week. I hoped that he would not go to the meeting. But I knew he'd be sitting on a folding chair with the rest of the faithful. His interest in the evangelism project and his sense of duty are strong.

"So . . . that's my idea . . ." I heard Pete say. "Let's get to work. Mother . . ."

I came back to the table conversation. "Yes, Pete?"

"You're in on it too."

"In on what?"

"Our plan for Dad. Each of us is going to make up a crazy poem for Dad. When he comes home, he'll be tired. You persuade him to put his feet up and

settle down and watch a good TV show."

"Then you say that Karen's making a TV supper." Karen took up their plan. "Sue can set up the folding snack tables and put out dishes and napkins."

"And then . . ." Sue rushed around the table to bellow in my ear, "we'll give DAD our poems to read."

"I can't write poetry," I protested.

"Sure you can," Pete assured me. "I've got mine half-done—in my head."

I WAS AMUSED at the children's idea. Still I found myself wrinkling my brow, sucking the pencil tip, and trying to rhyme Dan with ran, tan, man.

"I'm glad we have no engagement for this evening," Dan said when he returned. He willingly let himself be guided into the living room, and willingly put his feet on the ottoman. He leaned back and let the tiredness ooze out.

"I feel in the mood for a frivolous TV show," he said. Pete, passing through the hall, made a face at me behind Dan's back. All was going according to plan.

AFTER a half-hour show, Dan realized that we were alone—unusual in the Melton house. "Where are the children?"

Karen gave me the "ready" signal from the hall. I said, "Oh, Karen thought it would be nice to have supper while we looked at TV. There's a variety hour next."

Dan was content to relax. Sue set up the folding snack tables. Karen and Pete brought a plate for each of us. Sandwiches, potato chips, pickles, cheese wedges. Their idea of a delicious TV supper.

"There's cake and the rest of the ice cream to come," Karen said. "Dad gets the most. He didn't have any at dinner."

"Um-m-m!" Dan bit appreciatively into a sandwich. "Who's birthday is it?"

"Surprise! Surprise!" we yelled in ragged chorus. Sue came from beh Dan's chair carrying an extra snack ta with our four creations on it.

"What's this?" Dan, who's usually calm, was actually nonplused.

Sue danced around, sandwich in hand, pickle in the other. "Open! Re them!"

SOMETIMES we Meltons surprise ou selves with our cleverness. As Dan e plored the four items on the table, each us glowed proudly. Such originality!

Karen's *billet-doux* was hidden in party snapper. Sue covered a cardboa tube with crepe paper, fringed and ti at the ends, inserted her poem and floppy party hat, which Dan popped his head at once. Her poem started . "I'm mad about Dad . . ."

Pete had written his poem with a hea carpenter's pencil on a scroll of brow paper, and tied it with a piece of pictu wire. Dan unwound and unwound a read the long doggerel aloud, beginni with . . . "We love our pop. He's alwa on top . . ."

Sue made a greeting card—giant new paper size. She ransacked the magazin and cut out alphabet letters to spell h message. Most of it didn't rhyme. B Dan almost burst with pride and love he read it aloud—especially when s finally managed to rhyme *dad* and *lad*.

I took a postage stamp, pasted no paper the same size on the back. M short poem was in cramped writing c this small scrap. If scribes can write th Lord's Prayer on the head of a pin, I ca tell my love on a postage stamp.

Dan didn't read my poem aloud. Th children were suddenly engrossed in hilarious comedy sketch on TV, so the didn't clamor for a reading. He looke at me. "Nice to be loved," he said softl

# WORSHIP NOTEBOOK

## TO PRAY OR NOT TO PRAY

N A RECENT NOVEL an aged archbishop rs this observation to a young clergy- t: "Two things can save the world, ver and thought. But the trouble is the people who think don't pray, and people who pray don't think."

here may be some truth in that. I rd of a committee meeting of a church up where a lengthy discussion was held whether or not it was worth while to t the meetings with prayer. Several nions were offered. 1) People are not ays in the attitude of prayer. 2) Prayer become a habit and not meaningful. The pastor never felt the group wanted ray. 4) And some people just didn't nt to bother.

t was finally decided that those who the need for prayer were to prepare mselves before coming to the meeting.

A FEW DAYS later this news item ap- red in a religious magazine:

he Catholic confederation of Rio de neiro has launched a major prayer mpaign and has authorized all Cath- ics to pray in public without the as- stance of a priest . . . Where there are priests a layman may conduct pray- s and religious services except the mass . . The newspapers explain the move y saying that the Roman church recog- zes the need to adapt some rituals modern life. Many Protestants think e change is a concession to Protestant opaganda and influence in this coun- y (Brazil)."

How does one explain it? After 400 rs the Roman Catholics are catching with one of the chief foundations of Reformation, the right of the individual Christian to have free access to God. In the same moment, it would seem there are some among us who are pulling one of the blocks out of the foundation.

IN A SENSE one cannot blame the committee that wasn't sure it wanted to pray. But one can blame those who should have taught these committee-members how to pray. The fault seems to lie with so many people who don't know what prayer is or how they should pray.

Too often prayer is "the proper thing to do." In the church and its vast systems of organizations, from the local congregational committee to the very highest pinnacles of its structure, meetings are usually opened with prayer. Sometimes this is a genuine carefully thought-out expression of the heart.

Sometimes, regrettably, it is nothing more than a lot of pious words, something to be "gotten-through-with so that we can get on to important matters." This is true whether the words are read from a book or come *ex tempore*, and usually with the result that what follows is hardly in harmony with the lofty sentiments of the prayer that opened the meeting.

THIS DOESN'T happen only within the church. Prayer is offered in all sorts of places and for all sorts of occasions. Legislatures are opened with prayer. Public school children in many parts of the country pray the Lord's Prayer. Even supermarket and department-store openings are graced by the presence of a clergyman who is present to offer prayer.

Properly used, prayer in these—as in all moments—can be a genuine good. A friend told me that he had been asked to

"bless the local postoffice." When I expressed surprise he explained that while other clergymen were to be present for the invocation and the benediction at the ceremony, his assignment was to bless the building. We both agreed quickly that while there might be some question about "blessing" the place, it would be quite fitting for him to pray that the spirit of God would be upon those who used the building and those who worked in it.

Prayer is a treasure God has given us. It is a bridge which links us to him. Certainly it becomes a mechanical technique or habit if it is done in a perfunctory way.

IT HAS been said many times before, yet it must be repeated, *prayer is an attitude of the mind.* Prayers are not simply the forms we use, nor the words we speak. Prayer has to begin in the mind and the heart. It is thought which is rooted and grounded in a dependence and consciousness of the God of love.

A man is a liar who says to his wife, "I love you," while his mind frets over the problems of the office. All of the most beautiful words of the ancient collects or the evocative punch of the so-called free prayer are empty words except they pour forth from a mind or heart which is fastened on God.

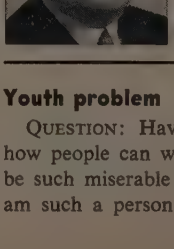
Thought must initiate prayer, but thought can never be impersonal and analytical. Lots of people think *about* God. We Lutherans sometimes fall into this trap. God becomes a subject under the microscope, an object to be investigated, a theory for speculation.

Certainly this is thinking about God but it is not prayer. Against the person —be he the average guy in the pew or seminary professor—who thrills to investigation into the *sola fide,* the *communicatio idiomatum,* or IN, WITH and UNDER in the Sacrament, the words of Melanchthon must shout: "This is to kn Christ, to know his benefits, not to bate his nature or the method of his carnation."

RELIGION is not an academic purs There is no room for specialists in r gious thinking or for ecclesiastical reaucrats who are busy producing p grams *without* a burning desire to live faith. That is why prayer must be pressed, at least beyond the limits o person's closet and even there it sho also find words. There is something ab a group engaged in "a moment of sil prayer" which will never express the th of hearts and minds and voices united earnest supplication of the Father of o Lord.

All of life is a conscious awarene We are, we think, we act. Acting ou to proceed from careful thought. For t Christian this thought must have its foc upon God. Our actions which follo and which fill so much of our days, r flect his will for us to pray. The Chr tian needs to pray. Without it all of o efforts will dry up and be blown awa Prayer makes us one with God.

—EDGAR S. BROWN, JR.



# PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

## Youth problem

QUESTION: Have you ever wondere how people can want children, and the be such miserable failures as parents? am such a person. We have three chi

n. I am writing about the problem e of them presents.

Harold is sixteen. He is easy-going and reless. Two days ago he had his gym thes stolen for the second time in less n a month. After he played in a basetball game at the YMCA he left his m clothes at the Y and when he went ck for them they were gone. Now he is thout gym clothes again, so we'll have buy him another outfit or see him fail the school's required course in physical ucation.

Yesterday he left his books in a rack ovided for the purpose in the hall at hool. When he returned, they were ne. Of course he couldn't study without books, but teachers accept no excuse r work undone.

You will say I didn't raise him right, d you will be right. For years when y children were small I prayed every ght that God would grant me grace to ing them up in the right way. But God id no, for I am just as helpless and norant now as when I was only twenty. want to do what is right and best for em, but I don't know how.

REPLY: What a child becomes depends on many things, such as heredity, home, school, church, community, companionship, reading, and other experiences and influences. No one can forecast just how any one of these influences, or a combination of them, may affect any one youngster. The very best parents may have frustrating experiences with children—even tragedy—because of other influences or ill-informed good intentions of parents. Don't blame yourself too much.

Let me suggest that you and your husband have a talk with the school principal. He may be able to do something toward making students' property safer, and to offer constructive suggestions. You could follow a similar procedure at the Y.

You and your husband may be able to help the boy by having a calm, pleasant talk with him—a talk for which you make adequate preparation. First talk it over together, decide what are the best things to say. Set the stage so that only parents and son will be present, prepare the boy's mood, and that of the parents, and see that every circumstance is favorable.

You may need several sessions, with each one leading up to the next. If you do not get results, ask your pastor to have a casual talk with Harold—but do your own best first. It may help to let the boy know you are praying for him—but beware of repetition on this and other matters, lest he accuse you of nagging.

## Sex information?

QUESTION: A little boy from the neighborhood was in our home a few days ago and asked a question about sex. What should one do in such a case?

REPLY: The giving of valid information under proper circumstances is good. But parents do not all have the same ideas about sex education. Unless you are sufficiently acquainted with the boy's home to know the parental attitudes, you had better postpone answering until you have ascertained how the father and mother feel about it.

Hesitation, of course, may create a degree of suspicion, but that can't be helped. The question may indicate that the youngster is being taught and that this is but another step, but it could also mean that he can't get information at home. It is better not to interfere with the home program of education.

# THE LETTER TO THE HEBREWS

**Read Hebrews 9:15-28**

THESE VERSES FROM *Hebrews* are difficult for us to follow. Not only do they contain some ideas quite foreign to our way of thinking, but also (in verses 16 and 17) the author becomes involved in a play on words which must be understood clearly if his thought is to be followed.

Since Christ has offered his life in sacrifice to God, he is, says the author, "the mediator of a new covenant." It would be well to pin down the meaning of this phrase, for the rest of the verses in this section hang upon it.

ACCORDING to the Old Testament God had made two covenants. One was with Abraham (see *Genesis* 15). In making it God promised to make Abraham's descendants his own people. The second covenant was made with the nation of Israel (see *Exodus* 24:4-8). It was really an elaboration upon the first which was made with Abraham. These two Old Testament covenants were closely related.

It is however the second one (the one made with Israel as a nation) which most interested our author. It, and not the first, carried with it the regulations for worship and sacrifice calculated to maintain the covenantal relationship between God and his people. In this chapter our writer refers to the *Exodus* covenant as "the first covenant."

Important as that covenant was for Israel, it has, as the writer of *Hebrews* sees it, been superceded. With all its regulations for sacrifice and worship it was powerless to redeem men from sins. Their bodies might have been made ceremonially clean by the prescribed sacrifices, but their consciences were not unburdened. The sins of heart and head remained as a barrier to fellowship with God.

THEN CHRIST came. He offered himself and his life as a sacrifice. Through him the way to fellowship with God is opened. A new convenantal relationship with God is inaugurated. Men, even though formerly blocked from a perfect fellowship with God because of sin and disobedience, now have access to their Maker and God. Their sins are forgiven.

The writer of *Hebrews* has a broad concept of the effect and scope of what Jesus has done. In the terms of an English writer, C. S. Lewis, Jesus' work is a "divine infection." It works both forward and backward into history. Not just the new people of God (formed about Jesus Christ), but also the old people of God—Israel—to whom the first promise of fellowship with God was made, enjoy its fulfillment in Jesus Christ. His death has set up a wholly new relationship between God and all his people for all time, and no sins remain to destroy it.

IF WE WERE to ask why Christ's death did this stupendous thing or why it was necessary, the writer would give us a ready answer. Without a death, without the shedding of blood, no covenant could be established. That was typically Jewish religious thinking. But also (and here is where the play on words comes in) it is typically legal thinking.

In Greek the word *diatheke* can be translated either as "a covenant" or as "a will." Our author makes much of that

act. He says that even a will cannot become effective until the one who has made it has died.

The same thing—from the Jewish religious point of view—has also always been necessary for the making of covenants. Just why there had to be a death and blood shedding is something our author does not tell us. Nevertheless that was what had to happen and the writer could point to history to prove his point.

When the first covenant (speaking of the *Exodus* one now) was made, blood was used to ratify it. This much of the *Exodus* 24 "covenant account" the writer accurately notes. But in his zeal to underscore the importance of a death and the shedding of blood in the establishing of a covenant and in the heirs coming into their inheritance, our author's memory runs away with him.

For one thing, *Exodus* 24 does not say anything about Moses using goats' blood or water or hyssop tied with scarlet wool. These details the writer evidently picked up from other Old Testament passages. Furthermore Moses (in *Exodus* 24) did not sprinkle the book at that time, as our author says. He sprinkled only the altar and the people. Nor did he sprinkle the tent (or tabernacle) and the vessels used there. They did not then exist. The tabernacle was constructed after the covenant had been established, not during its establishment.

BUT THE author's inaccuracy ought not trouble us. The points which he wishes to make are clear. They are these: 1) If there is to be a covenant between God and men—even a new one—there must be a death and the shedding of blood to ratify it. In Jesus this has occurred. 2) If there is to be any coming into an inheritance, the death of him who makes possible the inheritance has to take place. This has happened in the case of Christ. His death has brought God's people to inherit the promise of a perfect fellowship with God. And 3) if there is to be any atonement and forgiveness of sins, any purification at all, shed blood must be the agent used as Jewish religious law and God's law require.

This too has happened in Christ's death. He in his atoning sacrifice of himself has made it possible for men to come into the presence of the living God purified and forgiven of sins.

Having said this, our author returns to his thought that the earthly tabernacle is patterned after the heavenly sanctuary, and proceeds to make a final point.

In the tabernacle-temple ritual, blood was sprinkled on the furnishings and walls in order that they too might be purified. The thought was that since sinful men handled this equipment, it became contaminated by human sin. The blood cleansed the place and the things of worship just as it cleansed the bodies of the worshipers themselves.

ALREADY our writer has described much of Jesus' high-priestly work in terms of the tabernacle worship and sacrifice. To complete his description, he says that Jesus with his blood purifies "heavenly things" just as the high priests purified the tabernacle and its vessels. This is a strange thought. It appears that our writer thought that man's sins had contaminated even heaven itself in some way.

But whatever the writer of *Hebrews* thought on that subject, his point is clear. The barrier of sin is completely broken by Christ. The new age has come, the age of perfect fellowship with God. All that remains is that Christ who has died once and has risen again shall return to make his triumph over sin final for those who await his coming. —ROBERT A. BARTELS

# BOOKS

## GOSPEL AND SPACE AGE

**Space, Atoms, and God.** By Jack Finegan. Bethany Press. 159 pages. $3.

In this age of atomic energy and space travel, what intelligent Christian has not wondered about adjusting his religious concepts to the vastly broader horizons which include, not just his "world," but many worlds. Fantasy may soon become destiny, says the author, with men traveling to other planets. We may find life there.

What then? Will the Bible be contradicted, and theology have to be rewritten? In an interesting way the writer shows how the phrasing of the gospel includes *all* creation, and not just our earth. Scripture justifies speaking of "cosmic redemption." Dr. Finegan suggests that the Great Commission should be received with the expanded vision, "Go ye . . . into outer space!"

The scope of the book can be sensed from the themes of the four parts: "The Age We Live In," "The Nature of the Times," "The Reality of God," and "The Christian Imperative."

A chapter in the last section, entitled "Diagnosing the Sickness of the World," is spiced with this list of ailments: "mental hardening of the categories," "chronic inflammation of the relationships," "hypertrophy of the material," and "pernicious anonymity of the masses." He finds hope in the fact that the patient, the world, "has been sick and has gotten well before."

There is a good bit of originality in this book, which explores a new world of thought. It prods one to think his way through some of the salient issues of the hour. Its readability is enhanced by the author's versatility. Dr. Finegan is pastor, seminary professor, and director of an institute of archaeology.

*Millersburg, Ohio* ROBERT G. BINKLEY

## I BELIEVE

Can a great Christian scholar such as the late Ernest Scott or preacher-professors such as Walter Russell Bowie and Elmer Hom righausen write effectively for the man i the pew about the chief Christian beliefs Can the intelligent layman who has no the ological training be attracted to this sort c writing?

Abingdon Press has made a vigorous ef fort to try to answer these questions in it "Know Your Faith" series—eight thin book of between 80 and 120 pages, priced at $1.2 or $1.50 apiece. They are:

*I Believe,* by Gerald Kennedy
*I Believe in God,* by Coster J. Harrell
*I Believe in Jesus Christ,* by Walter Bowi
*I Believe in Immortality,* by John Sutherlan Bonnell
*I Believe in the Holy Spirit,* by Ernest F Scott
*I Believe in the Bible,* by Joseph H. Sizoo
*I Believe in the Church,* by Elmer G. Hom righausen
*I Believe in Man,* by Frederick Kelle Stamm

Is THIS effort successful? Generally speak ing, yes. Here are clear and personal decla rations of faith by intelligent men in th Protestant churches. Each man must neces sarily cross over somewhat into the subjec matter of others in writing about his ow assigned segment of Christian doctrine Each brings to bear on his subject his year of experience in scholarship, teaching, or th ministry and each manages to condense thi abundance into brief, concise, and thoroughl readable form.

These *are* theological treatises and mus be examined as such. Bishop Harrell's ap proach to God in nature, in history, and i man himself through Christ is somewha romantic but generally sound. Dr. Bowi handles Christology beautifully, and Dr Sizoo is both realistic and thoroughly appre ciative of the importance of the Bible in hi little volume. Dr. Scott writes on the Holy Spirit with a real message to convey abou the need of the 20th century church to ac

nowledge more fully the workings of the pirit. At times, however, he deals a bit too ghtly with those small sects that stress the orking of the Holy Spirit in very obvious ays.

Gerald Kennedy's volume is the most omprehensive, and covers the material of he entire series rather loosely. His is a horoughly evangelical faith. His honesty, yle, and use of sources are delightful and ften quite moving. But it is difficult to ope with distressing remarks about Chris- an love being practiced as a "matter of bedience," or his inclusion of prohibition mong the eventual triumphs of the church. r. Homrighausen's amazingly thorough udy of the church deals adeptly with such uestions as worship and the authority of he church, but he does not provide adequate istinctions between the "visible" and "in- isible" church.

The discussion of immortality by Dr. onnell uses a sort of "proof-text" method, nd most of the texts are outside the Bible. r. Stamm's appreciation of man seems out f place in this series, written from a liberal heological stance.

*Philadelphia* M. THEODORE HEINECKEN

## BUTTRICK PREACHING

**Sermons Preached in a University Church.** By eorge A. Buttrick. Abingdon Press. 222 pages. .75.

George A. Buttrick is one of a score of he truly great creative minds in the Ameri- an pulpit in our time. He illustrates the ccuracy of his own contention that the ifference between preachers is in the use f the imagination." Dr. Buttrick achieves deep level of penetration in cutting through he "intellectualism" and "scientism" of our ge with the unmistakable relevance of hrist.

Twenty-eight years in a great urban hurch before going to Harvard have un- asked for him the shallowness of the faith f many so-called "successful people" of the id-twentieth century. He does not invite is university congregation to such super- ciality. He invites them, instead, to a faith which subtly dares them to deny its validity. In the literary style calculated to command respect, in a choice of illustrations clearly evidencing an awareness of sophistication, and in a thoroughness of knowledge of scripture, he tackles the basic questions of faith and doubt.

Those who are concerned, as laymen or university chaplains, with the "climate of higher education" in America will most especially be edified by this volume of sermons. Preachers and those interested in the art and content of preaching, will revel in the book. ROBERT E. LEE

*Atlanta, Ga.*

## SOLVING PROBLEMS

**This Is Life.** By John R. Brokhoff. Revell. 126 pages. $2.

A book that touches on many phases of life—church, prayer, people, the nation, sins, and so forth—is written obviously to present the benefits of the Christian faith so as to invite outsiders and also to challenge the nominal Christians to find the true meaning of life which comes through Christ. The style is simple, not theological, and yet presents important truths about man's relation to God, and to man because of God.

The contents, replete with experiences and illustrations, are the words of a counselor. This book has a conversational quality. For example the chapter, "Life in the Home," becomes the friendly pastoral counseling of couples before marriage, and afterward when it's needed to restore the balance in a Christian home.

It is not a book of sermons, although much of it has obviously been used in the pulpit. The reader does not feel preached at, but invited to come in and try Christ's way.

Pointing up many problems of life that face us because of the easy solution the world takes, the author always returns to Christ and scripture as the guide for living, claiming it is not our goals that are wrong, but the way we pursue them.

Sometimes the answers are oversimplified

**Continued on page 32**

or taken for granted. The solutions do not always satisfy, but they stimulate thought, and they always point in the right direction.

*Pittsburgh* H. PAUL GERHARD

## PRAYER ROOMS

**A Private House of Prayer.** By Leslie D. Weatherhead. Abingdon. 267 pages. $3.

Here is a house of prayer. It's a private dwelling and built along conventional lines, although each of the seven "rooms" has a particular purpose.

This architectural plan is so rigidly adhered to that the result is a bit mechanical. Room 3, for example (the room of confession), and Room 6 (intercession for others) are both relatively bare, while Room 7 (meditation) is rich with the Weatherhead decor. Practically all of the rooms are furnished in usable antiques—ancient prayers and time-honored poetry. This is especially true of Room 4 (positive affirmation) and Room 5 (petition). Room 2 (adoration, praise and thanksgiving) naturally is made quite attractive with hymns and psalms. Room 1 (affirmation of divine presence) is either an import from America or a reasonable British facsimile.

This book has much to commend it—especially as source material; and its effort to eliminate the vagueness which attends undisciplined prayer life is worthy.

*New York City* ROBERT D. HERSHEY

## A LITTLE LOVE

**Discovering Love.** By Lance Webb. Abingdon. 176 pages. $3.

This book wrestles with the problem of love in contemporary life in a forthright, if not always convincing, fashion. Like any good sermon, it makes its appeal to the highbrow, the lowbrow, and all intermediate types, drawing *exempla* from such diversified sources as Keats, Jeremiah, Nietzsche, Ogden Nash, Nygren, and Steve Canyon.

Some stimulating notions are arrived at by the author (pastor of a large Methodist church in Columbus, Ohio). But the homiletic style of the book gives it the aura of just barely scratching the surface on va areas of thought and meditation. M. H.

## PSYCHOTIC

**Breakdown.** By Robert Dahl. Bobbs-Merri 288 pages. $3.95.

If you want to experience the sensation feeling that you are out of your mind for while, read this. The author's descriptic of his own time of mental illness is extreme realistic, and he succeeds in taking the read along with him in his experiences. Whe you close the book you have a sensation having just been discharged from a sta hospital.

The value of the book, of course, is aiding the reader to understand the twist thought processes of a manic-depressi psychotic, and the hospital world in whic many thousands of patients are confine

G. E. R.

## BIBLE-READING PRINCE

**Under Higher Command.** Memoirs of Prin Oscar Bernadotte. By Nils Dahlberg. Trans. Nils Peter Benson. Augustana Press. 83 page $2.50.

Prince Oscar Carl August of Swede born in 1859, grew up in the bright atmo sphere of the castle at Stockholm.

Throughout his early years, the prin read his Bible daily, due to his mother admonitions. But after hearing a sermo in a seamen's church he became aware th he was not in the right relation with G and experienced conversion.

The Prince wished to marry Miss Eb Munck, courtlady to Crown Princess Vi toria. Because she was a commoner, Prin Oscar renounced his succession to the thron but retained his title as Prince Bernadott He was never excluded from the royal fa ily, and brought much respect to the fami by his devout life. He and his wife we zealous Christians.

Nils Dahlberg describes in a charmi manner the details of Prince Oscar Bern dotte's life, giving a well-rounded pictu of his consecrated Christian witnessing as lay preacher and evangelist. M. M. R.

## SYNOD CONVENTION

### SLOVAK ZION

RIVERSIDE, ILLINOIS, MAY 25-27

### Benevolences are up 33 per cent

By AUGUST A. SKODACEK

STEPHEN HLUCHY was ordained to the ministry at the convention in Sts. Peter and Paul Church, Riverside. He has been called by a three-congregation parish, Mt. Carmel, Mt. Clair, and Mahanoy City, Pennsylvania. He was graduated in May at the Chicago Theological Seminary in Maywood, Illinois.

The synod's benevolence contributions in 1958 were 33.5 per cent higher than in 1957, it was reported. A synodical budget of $68,191 was set for 1960.

Representative of the United Lutheran Church at the convention was Dr. Harold Rasmussen, a Minneapolis pastor.

One congregation, Holy Trinity of Little Falls, N. Y., was received into synod.

The suggested procedure in the selection and guidance of men for the ministry was adopted by the convention for 1959-60. Aid will be granted to students if they achieve a B grade in college or seminary.

Three pastors of the synod died during the past year—the Rev. George Billy of Little Falls, N. Y.; the Rev. Paul Chropuvka of Kenosha, Wis.; and the Rev. Andrew Hibian of Nanticoke, Pa. The Rev. Gustav Chernansky retired because of ill health.

Conference presidents elected are: the Rev. John Kovacik, Eastern Conference; the Rev. August A. Skodacek, Central Conference; the Rev. John Kalny, Western Conference.

NO CHANGE was made in the stand that the Slovak Zion Synod remain as a Slovak Synod when the merger takes place.

The Rev. Stephen Hurnyak reporting for the evangelism committee said that the synod was active in this program during the past year and that 16 synodical representatives visited 43 congregations.

A department of church vocations which will be under the supervision of the Rev. A. A. Skodacek was established, in addition to the parish education department which will be supervised by the Rev. Rudolph Shintay.

## overseas

### Scots don't want bishops

**ENGLAND: London. June 1.**—BY A VOTE of 300 to 266 the general assembly of the Church of Scotland shut the door to further union conversations with the Church of England. In no mood for compromise, the assembly rejected a report of its interchurch relations committee which wanted to continue the seven-year-long conversations.

The chairman of the committee concluded his report by saying, "If the Assembly rejects this policy it will in effect be turning aside from the main stream of the ecumenical movement and retreating into a citadel of spiky Presbyterianism." His warning was not enough to carry the day, and he resigned following the vote against the report.

The great stumbling block is Anglican insistence on Episcopal ordination under an ingenious compromise known as "Bishops-in-Presbytery" whereby Episcopal ordination would be conferred on Presbyterian ministers. The mere word "bishop," however, is disliked by staunch Scotsmen.

The General Assembly is a formidable body, half ministers and half elders, drawn from every corner of Scotland, with a handful from England and overseas. It is the nearest thing to a national mouthpiece in a proudly nationalistic land, and makes pronouncements not only on spiritual matters but also on secular and social topics which touch on conscience.

A NEW, contemporary-style Danish Seaman's Church was dedicated recently in London by Bishop Erik Jensen of Aalborg, Denmark, in the presence of King Frederik and Queen Ingrid. In addition to the beautiful

small chapel, which places a modern altar and baptismal font side by side with 260-year-old wooden statues of St. Peter and St. Paul from the old Danish church of 1690, there are facilities for recreation for Danish seamen who staff the many ships doing business in London. Quarters are provided also for the seaman's pastor.

Bishop Jensen was guest of honor at a tea in Lambeth Palace given by the Archbishop of York and participated in the rededication of the Seaman's Church in Hull the following week.

THE CENTRAL BOARD of finance of the Church of England has issued a small book entitled, *The Christian Stewardship of Money*, in an effort "to help both parishes and people to respond to the call for better methods of finance and a higher conception of personal duty." Reference is made to Kantonen's *A Theology for Christian Stewardship*, and many phrases indicate a debt to American stewardship ideas.

The estimated annual income of the Church of England with its more than 14,400 parishes is nearly $100 million. About two-fifths of this amount comes from endowment. Membership in the Church of England is estimated at more than 25 million baptized, but less than 10 million are confirmed and the number of Easter communicants (the figure recognized as active membership) was 2,348,354 in 1956.

Total expenditures of parish councils averaged 35 cents per communing member per week, but more than half of this amount was raised by means of bazaars, fetes, and other "special efforts." Two-thirds of the salaries of the 14,000 clergymen and full-time lay workers comes from income on endowments.

The board of finance believes that the financial weakness of the Church of England in recent times has not been due to poverty, but to "ignorance of the facts about the needs and resources of the church" and "lack of understanding of what it means to be made by baptism members of one another and members incorporate in the Body of Christ." —WILLIAM B. SCHAEFFER

# letters to the editor

### About boxing

SIR: I agree with Dr. Ressler (*"Boxing—Sport or Mayhem," June 3*) and I am especially appalled by the television broadcasts which shows the brutal slugging of human beings as each tries to knock the other insensible. These television shows are the type of spectacle that bring out the savage in people, and they are in league with much of the other type of television show which for want of imagination features only fighting, brutality, and personal injury as a means of carrying an otherwise weak story.

With the problem of so much juvenile violence at the present day, we should not as a people encourage it by glorifying the brutal and oftentimes crooked fight game. The problem of developing moral standards in the community is made much more difficult by this kind of spectacle.

*Milwaukee* (MAYOR) FRANK P. ZEIDLER

SIR: Why condemn boxing so loudly when other evils are disregarded? Where one life is lost by boxing, 10,000 are lost by the cigarette business, and even preachers support that industry. Why not give this matter the exposure it should receive?

*Kokomo, Ind.* JANE SMITH

### Statement on communion

SIR: A report on the convention of the Ministerium of Pennsylvania (June 10) put an inaccurate emphasis upon the part played in the debate on the "Communion Statement." To say that Dr. Reed and "were vigorous opponents of adoption of the Statement" without mention of the positive emphasis we tried to make is not good journalism.

Nor is it accurate to ignore the fact that the statement which was adopted is a 12-part document with emphasis other than those peculiarly ceremonial items mentioned in THE LUTHERAN. My objection to the statement came therefore not because I may or may not prefer the ceremonial features pro-

ribed by the statement. To my mind the atement attempts to regulate in areas which cording to the confessions are free. It stens a peculiar definition of congrega- onalism upon the church. It breathes a irit far from that of evangelical freedom.
*New York City* EDGAR S. BROWN, JR.

SIR: I may not want the custom of calling oly Communion "the Mass," of using sanc- ary lamps, genuflection, bells, or incense my parish, but I would like to defend on blical, confessional, or evangelical grounds ose who do want such customs. The sanc- ary lamp symbolizes God's presence (Levi- cus 24:2, 3). Jesus went beyond genuflec- on in his worship, even falling on his face Matthew 26:39). Old Testament priests ore bells on their vestments (Exodus 39: 4-26) and used incense (Exodus 30:1). ich usages became a part of the Christian adition. I believe there is an air-tight, gical, biblical, and confessional case gainst the decision of the Ministerium of ennsylvania. (REV.) JESSE E. WOLF
*Sunbury, Pa.*

*Action of the Ministerium was not to con- emn "high church" practices in congrega- ons where members are agreed regarding em, but to establish a standard to be ap- lied when there is a dispute within a con- regation regarding such practices.*

## ULCA . . .

GROWTH of United Lutheran Church membership lagged in 1958, totaling only 4,181. Average increase in the 32 ULC ynods was 1.8 per cent, about the same as opulation increases in the U.S. and Canada. Largest ULC membership is in states hich are below the U.S. average in popula- on increase. People are moving out of such ates as Pennsylvania (which has a third f the ULC congregations) into Florida, rizona, California. Synods in states rapidly rowing in population had conspicuously rger membership increases last year than he ULC average.

These synods were above the ULC average in membership increase last year:

| | Membership | Percent |
|---|---|---|
| Florida | 18,444 | 15.9 |
| Michigan | 28,924 | 8.9 |
| Pacific | 30,254 | 8.2 |
| Rocky Mountain | 16,614 | 7.3 |
| Pacific Southwest | 66,598 | 6.8 |
| Canada | 62,178 | 6.2 |
| Georgia-Alabama | 15,193 | 6.1 |
| Northwest | 147,950 | 4.5 |
| Texas-Louisiana | 16,810 | 4.5 |
| New Jersey | 91,417 | 3.1 |
| Kentucky-Tennessee | 12,886 | 2.9 |
| Iowa | 38,277 | 2.8 |
| Virginia | 44,535 | 2.7 |
| West Virginia | 10,558 | 2.4 |
| Caribbean | 6,765 | 2.2 |
| North Carolina | 67,233 | 2.0 |
| Nova Scotia | 7,421 | 1.9 |

## WORSHIP CONFERENCES COMING

The Department of Worship of the United Lutheran Church in America is planning a series of annual conferences on training in worship.

Dr. Edgar S. Brown, executive director of the department, said the conferences are intended to give training in various aspects of worship to persons who are responsible for the church's worship program in ULC synods and congregations.

He said the initial conference will be held in 1960, and that "it will be a carefully planned program of training in worship (theology, history, appreciation and practice) with a special emphasis designated for each year."

The program grew out of enthusiastic responses from ULC synodical presidents as a result of a series of programs conducted by the Department of Worship to instruct church leaders and congregations in the use of the new *Service Book and Hymnal.*

Dr. Brown said between 50 and 100 persons will be invited to attend the initial conference. Among them will be synodical worship committee chairmen from the ULCA's 32 synods as well as college and seminary professors of liturgics and church music.

New Ohio Synod headquarters building provides chapel, meeting room and offices

## Synod Officers Dedicate New Headquarters in Columbu

By E. RUDOLPH WALBORN

COLUMBUS — The new $171,000 Ohio Synod headquarters building at 1231 Dublin Road, Columbus, was dedicated Sunday afternoon, June 14. Delegations from all over the state attended.

Synod President Herbert W. Veler delivered the dedicatory address. Pastor Robert Barkley, of Vandalia, the synod chaplain, was in charge of the program. Taking part also were Pastor Richard W. Powell, director of Christian education; Mr. Leo F. Schwerin, director of stewardship and congregational life, and Mr. Andrew J. White, building committee chairman and new synod treasurer.

Dr. Albert H. Buhl, of Columbus, was the officiating minister. Following the ceremony Pastor Barkley installed Dr. E. Rudolph Walborn as secretary and Mr. White as treasurer.

The two-story office building is three miles northwest of downtown Columbus. It is easily identifiable by a 30-foot white cross atop the chapel end. The first floor contains also rooms for the president, department directors, secretary, treasurer and staff assistants. The second floor contains offices f rent, and is already 80 per cent occupied.

ATTENDANCE has tripled in the thre church Vanatta Parish since Pastor V Refus Rings began service there six mont ago. The parsonage near Newark has bee remodeled, and additional Sunday scho space is being acquired at St. Luke's an St. John's. Prospects for future growth a seen at St. Paul's, St. Louisville, which w considering dissolution last fall.

## Evangelistic Meeting Set By Hungarian Conference

CLEVELAND, OHIO—The Hungarian Con ference of the United Lutheran Church i America will hold its annual evangelisti conference July 3-5 at the Chagrin Valle camp near Chagrin Falls, Ohio. Hungarian speaking Lutherans from the United State and Canada are expected to attend.

The Rev. Gabor Brachna, conferenc president, will conduct the opening servic

6 P.M. Friday, July 3. Lectures on Saturday will be given by Pastors Paul Markovics of Pittsburgh, Julius Asboth of Detroit, Cor- Tessenyi of Chicago, John Ormay of thlehem, Aladar Egyed and Emery Juhasz Cleveland.

Sunday morning services with communion ll be held at both First Hungarian and est Side Hungarian churches in Cleveland. e conference at the camp will be closed th a 5 o'clock service at which Dr. Laszlo ro, editor of the Hungarian Lutheran nthly, *Eros Var,* will preach.

## Dr. Stull Commissioned

DR. AND MRS. JAMES R. STULL were commissioned in Weaver Chapel, Wittenberg niversity, Springfield, for service in Liberia. r. Ralph W. Loew, president of the Board Foreign Missions, preached and conducted e service.

Dr. Stull was assistant pastor at First hurch, Dayton, from his ordination in 1952 ntil he began his medical studies in Jefferon Medical College, Philadelphia. After aduation in 1957 he interned in Mercy ospital, Springfield, and attended the Kendy School of Missions in Hartford, Conn.

Dr. Loew commissions Dr. and Mrs. Stull

He is a son of Dr. Maynard Stull, pastor of Second Church, Springfield.

CHARLES R. STREICH, a first year student at Hamma Divinity School, has been awarded a Fulbright scholarship for advanced study in Germany. He will pursue graduate study in the field of systematic theology at the University of Erlangen.

A graduate of Wittenberg University, he was active in the Christian Fellowship. His home is in Milwaukee, Wisconsin.

## WELFARE BRIEFS

EBENEZER HOME, Minneapolis, largest Lutheran home for the aged in the country, is starting a million-dollar expansion program. A new four-story building will add 100 beds, making a total of 400 residents. Ebenezer is owned by congregations of the Evangelical Lutheran Church and the Lutheran Free Church.

FIRST LUTHERAN HOSPITAL in Texas will be built with a $7 million gift from an anonymous Houston couple. The 150-bed hospital will be in the Texas Medical Center in Houston.

FIRST LUTHERAN NURSES' GUILD in Canada was organized at Regina, Sask. Mrs. Martha Wettstein is president. Meetings are devoted to such topics as the use of tracts in the sick room and giving communion to the sick. Activities include weekend retreats and social affairs.

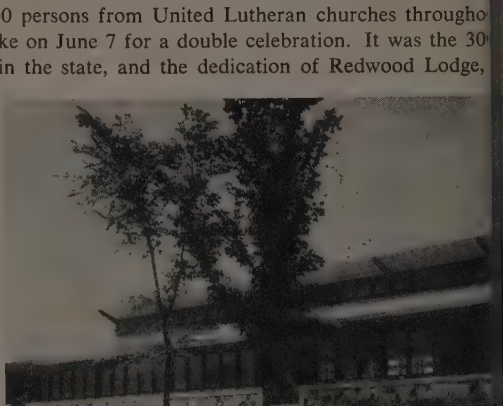
ERNEST SCOTT, trustee of Wittenberg University and president of the Lutheran Service Society of Northern Ohio, has been appointed to the Board of Trustees of Lutheran Hospital, Cleveland. He has been a member of the Board of Social Missions, ULCA, for twelve years and was president in 1957 and 1958.

DONATION DAY brought crowds to the grounds of the Lutheran Home for Orphans and Aged at Germantown, Philadelphia. Visitors inspected an extended and renovated wing, part of a million dollar expansion program.

# 30th Year of Church Camping Celebrated at Pine Lak

MADISON—More than 1,200 persons from United Lutheran churches throughout Wisconsin gathered at Pine Lake on June 7 for a double celebration. It was the 30th anniversary of ULC camping in the state, and the dedication of Redwood Lodge, new $40,000 recreational building on the 27-acre Pine Lake camp grounds.

Dr. Charles A. Puls, of Madison, former camp board president, was the principal speaker. He suggested the camp symbol should have been a shoestring, since the venture that began three decades ago with no resources but faith and energy has grown into a major church project serving 2,000 campers yearly. Assets of the camp are valued at more than $161,000.



Redwood Lodge is newest building at Wisconsin camp

President-elect George Lundquist of the Northwest Synod and Pastor Edgar Belter, evangelism director of the Wartburg Synod, also spoke. Greetings were read from ULCA President Franklin Clark Fry.

Also dedicated were a new canteen and office, a new road, an expanded mess hall, and seven new chapel lanterns.

Pastor G. William Genszler, camp board president, received the keys of the new buildings from the contractors. The buildings were opened by Harvey Leiser, board vice president, and Walter Cover, property chairman.

Prior to the ceremonies, a weekend retreat drew 82 United Lutheran Church Men of congregations in the Northwest and Wartburg Synods.

A girls' retreat was held the following weekend at the camp, sponsored by the United Lutheran Church Women.

Participants in Pine Lake Camp dedication are (l. to r.) Pastor Edgar Belter, Architect Alfred Siewart, Pastor George Lundquist, Pastor Charles Luhn, Pastor Robert Jacobson, Pastor G. William Genszler, Pastor Ingolf Kindem, Wartburg Synod President R. R. Belter, Pastor Robert Anderson

ANADA

# hurchmen to Visit Dominion's Armed Forces in Europe

By NORMAN BERNER

KITCHENER—The Rev. Paul W. H. Eydt, stor of Reformation Church here, and airman of the Canadian Lutheran Coun- 's Division of War Services, will visit nadian armed forces in Europe this sum- er.

Pastor Eydt will be accompanied by the v. John Murdoch and Dr. T. R. Davies, airmen respectively of the Presbyterian d United Church chaplaincy committees. ey were asked by George Pearkes, Canada nister of national defense, to tour Euro- an bases to obtain first-hand knowledge of e spiritual, housing and recreational facili- s for service personnel and their de- ndents.

The inspection will be from Aug. 20 to pt. 2. The churchmen will visit the Fourth nadian Infantry Brigade at Soest, Ger- any, and the First Air Division of the CAF at Metz, France.

Dr. Schmieder (right) congratulates successor

DR. JOHN SCHMIEDER will become pastor eritus of St. Matthew's Church, Kitch- er, in September when the new pastor, the v. Fred W. Zinck, takes charge.

Dr. Schmieder marked his 41st anniver- y at St. Matthew's in April. He had served brief pastorates at Shenandoah, Pa., and Philadelphia before going to Kitchener in 1918. Pastor Zinck comes from Our Saviour Church, Lachine, Quebec. He previously served in St. John's Church, Waterloo, and St. Luke's, Kitchener.

MRS. ERNEST TONSING

CENTRAL STATES

## Mrs. Tonsing Wins Ecumenical Award

MRS. ERNEST F. TONSING of Topeka, Kansas, was granted the Ecumenical Award of the Kansas Council of Churches at its annual assembly May 4.

Mrs. Tonsing is a member of the executive and administrative boards of the United Lutheran Church Women. She is immediate past president of the Kansas Council of United Lutheran Church Women, and of the synodical women's organization of the Central States Synod.

Named Topeka's Woman of the Year in Religion in 1957, she also has served on the local YWCA Board, in the Community Chest, and in other activities.

Her husband is pastor of First Lutheran Church, Topeka.

# Arizona Church Makes Unusual Progress in "Cradle" Ye

SOME PEOPLE in the Southwest Pacific Synod call it their "Cinderella congregation." Members of Shepherd of the Valley Church, Phoenix, Ariz., reject the implication that they have just been lucky. They prefer to believe that simple Christian principles have been significantly at work in their midst.

Last April 12, Shepherd of the Valley congregation cut a huge birthday cake for the first anniversary of organization. Dr. Lyle C. Burns, pastor, confessed he was pinching himself to see if he was dreaming the church could have progressed so rapidly.

"Perhaps I did not have sufficient faith in what our gracious Lord could do with a consecrated group of eager active believers," he said, "but I never expected a record like this in one short year."

Figures alone don't tell the story, but they are important. A year ago 265 confirmed members signed the charter. Most of these were transferees from Grace Church of Phoenix which mothered the new congregation in the mushrooming northwest section of the city.

MEMBERSHIP had increased to 363 confirmed, 506 baptized persons for the anniversary celebration. Pastor Burns said the rate of growth might have been greater had they been able to find a place of worship within the territory allotted by the regional

Pastor and Mrs. Burns look on as champion ca baker Berniece Satzke cuts into her masterpie

home mission committee. The congregati has been meeting in the Phoenix Woma Club, four miles from the eventual chur site.

Shepherd of the Valley was self-suppo ing from the day of organization, althou help of the Board of American Missions h not been withheld. At a stewardship dinn last November, a $97,000 budget w adopted for 1959 without a dissenting vo

First anniversary service of Shepherd of the Valley filled auditorium of Phoenix Woman's Clu Self-supporting congregation later broke ground for own church in northwest part of ci

gh School Luther League has e or six boys to every girl. The portion was 13 to 2 when this ture was made just after or- nization of the youth group.

portionment was set voluntarily at $25 r communicant.

"If ever a church has been blessed in a onetary way," maintains the pastor, "it has en Shepherd of the Valley. The Lord has essed us even through our mistakes.

"A few months after we purchased a plot ground for $87,500, we discovered the site as poorly located and were forced to sell it -for $125,000! It was a 'mistake' of almost 40,000 in our favor.

"After that we purchased a far more fa- orable location with ten acres, twice the size the original plot, for $80,000. We hold is now, title clear and free of debt. In ad- tion we have over $40,000 cash in our uilding fund. Surely the Lord has had his rm around our shoulder."

In May the congregation broke ground or the first three buildings of a campus type hurch complex at West Maryland and 15th venues. When completed the entire plant ill represent an investment of some $700,- 00. Promise of a $400,000 loan from a pri- ate agency has already been obtained.

THIS THRIVING year-old self-supporting ission is unique in several ways. Church ttendance has been emphasized on a fam- y basis, with all but infants and toddlers oining the family at worship. Forced to this lan by lack of individual rooms, the mem- ers like it so well they intend to retain the ystem when they move into their own home.

Bible study has been high on the priority f activities. An adult Bible class has an average attendance of more than 100 each Sunday. THE LUTHERAN is a weekly visitor in every home of the parish, underwritten by the congregational budget.

Six young men have already declared their intention of entering the ministry. The first of these, David Olson, will begin studies at Pacific Seminary this fall.

Boys outnumber the girls in most youth activities of this new parish. Normal ratio in the High School Luther League is five or six boys to every girl. Tenors and bassos in the recently organized choir consistently outnumber the sopranos and altos.

"It isn't that the gentler sex is taking a back seat," one member observed. "It is just that we have a remarkable group of active men and boys. We have an idea that's the way it probably was in the apostolic church."

WHAT IS THE REASON for the unusual progress of this Arizona congregation in its "cradle year"? It is easy to point, in answer, to the combination of circumstances favorable to the launching of a new church in the Phoenix community. But members of Shepherd of the Valley are sure that isn't the whole story.

They recall that the decision to organize was reached after several twelve-hour prayer vigils, that the congregation began by pledging to seek the Lord's will and abide by it no matter how costly or risky the venture.

They are convinced that the Lord still moves mightily in a church that dares to think in big terms for the Kingdom of God.

PACIFIC

# Oregon Lutherans Erect Round Centennial Chapel

By OLIN G. DASHER

SEATTLE—Oregon Lutherans are uniting in celebration of the Beaver State's 100th birthday by erecting a centennial chapel as their display and witness at the Oregon Centennial Exposition in Portland.

The circular structure is situated at the heart of the exposition grounds, next to the Centennial pavilion. A church a day and a pastor a day will be in charge. Daily hours are from 10 A.M. to midnight, until the exposition closes Sept. 17.

Designed by W. H. Yahn, Portland architect, the chapel has a spiral wing entrance with a lofty cross above it. "The Lord is my Shepherd" is inscribed on the outer wall.

The project is sponsored by the Lutheran Council of the Portland area, and was financed by Lutheran businessmen.

Architect's sketch of Centennial Chapel

ORDINATION of Daniel J. Simundson at St. James' Church, Seattle, was conducted on May 24 by Dr. L. H. Steinhoff, retiring Pacific Synod president. Participating were the ordinand's father, the Rev. Kolbein Simundsson, pastor emeritus, and the Rev. Ernest N. Haugse, pastor of St. James'.

Father places stole on Ordinand Simundson as retired Synod President Steinhoff looks on

# "New England Lutheran" Now Joint Church Paper

BRIDGEPORT, CONN.—The "New England Lutheran" last month became a publication of both the New England Conference of the United Lutheran Synod of New York and New England and the New England Conference of the Augustana Lutheran Church.

The "merger" came about after several years of discussion and planning. It looks forward to the consummation of the four-way Lutheran merger when, say the editors, "we will already be close friends."

Pastor Ingmar L. Levin, of St. Paul's Church (Aug.), Ansonia, Conn., and Pastor Herbert D. Hrdlicka, of First English Church (ULC), Bridgeport, Conn., share the editorial direction.

# laya Rubens Thanks merica and Church

DID YOU EVER wonder whether your Lu-ran World Action gifts were really help-; somebody? Maya Rubens can tell you—phatically yes.

Today Maya is a student nurse in West nn Hospital, Pittsburgh. But she began in 1940 in Riga, Latvia, where just ping alive was a fearful task. After the r the rise of communism brought new ils, and Maya and her family fled to a ugee camp in Germany.

She can remember days when she stood line for three hours to get food for herself, three younger sisters and her parents. e remembers, too, the food and clothing ckages that came from America. In her n words:

"We know about Lutheran World Action. e shoes we wore and the food we ate were en to us through the Lutheran Church. erything we had came from them."

THE CHURCH'S ROLE in Maya's life be-ne even more prominent later. When the bens family arrived in Boston in 1949, y were met by a Lutheran minister who nsored them. Through the church, ar-gements were made for them to live on a m near Somerset, Pa.

Life began afresh for Maya. The next e years were filled with activities com-n to thousands of American girls. To aya they were anything but commonplace, each new experience brought to mind at might have been.

An active student in Somerset Joint High nool, Maya was president of the National nor Society during her senior year. She k part in choral work and worked on the wspaper. At Christ Casebeer Church, near esville, she sang in the choir and taught Sunday school class.

Last spring Maya was chosen Turkey Queen at the convention of the Pennsylvania Poultry Association in Allentown. She was selected on the basis of her poise, beauty, personality and intelligence.

MAYA RUBENS
*"Turkey Queen" remembers privations*

This made her eligible to compete with nine other agriculture queens for a $1,000 scholarship at the Pennsylvania Grocers' Association convention in Atlantic City. Maya won the scholarship, and plans to use it to get her bachelor of science degree in nursing after she completes hospital training.

"What America Means to Me" was the topic of the essay which won Maya the prize. It was easy writing, for she knows exactly what America means to her.

"America and the American people do not only have big pocketbooks, but also have big hearts," she wrote. "In all probability I would not be here today if someone with a very kind and large heart had not sponsored me.

"I have America to thank that I did not starve to death during the war, America to thank that I didn't die of a sickness, and the wonderful American people to thank that I am here today." —GAIL TUK

PENNSYLVANIA

# Dr. Reinartz to Be Speaker At Pittsburgh Bi-Centennial

By LUTHER E. FACKLER

PITTSBURGH—As part of the Pittsburgh Bi-Centennial, the Commission on Religion has planned an extensive summer program. Services are scheduled each Sunday evening at the new Point Park, with different denominations responsible for each.

Lutheran Day will be observed on Aug. 2, when Dr. F. Eppling Reinartz, ULC secretary, will be the speaker.

On July 12, a religious drama depicting the history of Pittsburgh will be presented, making use of varied techniques of worship and music.

All denominations will take part in a Bi-Centennial religious rally in October, to make a unified witness to the personal faith held by Christians. Keynote speaker will be Dr. Ralph Sockman, of New York. The theme will be "Forward Together in Christ."

## Luther Leaguers at Camp

"THE UPWARD CALL OF GOD" was the theme of a weekend retreat attended by nearly 500 Luther Leaguers of the Pittsburgh Synod, at Camp Lutherlyn. Discussion periods were held on prayer, Bible study and church worship.

Other weekends brought some 360 members of the Passavant League, children under 12 years old, to the camp.

League advisors held workshop sessions during the spring conventions of each of the six synod conferences.

## Hospital Chaplain Called

PASTOR JOHN W. PFAHLER, of St. Luke's Church, Millvale, has been called as hospital chaplain by the Lutheran Service Society of Pittsburgh. Besides visiting patients in the city's major hospitals, he will co-ordinate volunteer chaplaincy services in about 60 Western Pennsylvania hospitals, conduct seminars, and perform counseling services.

At present he is completing work for Ph.D. degree, and this summer will rec pastoral clinical training at the Univer of Michigan Hospital.

THE LAMB AWARD, highest honor in United Lutheran Church for adult Scou serving the church, was presented to Hart Michael, at Calvary Church, Wilkinsburg

Mr. Michael has been interested in sc ing since 1949, and organized a Boy Sc troop and a Cub Scout pack in the chur He assisted 15 boys to win Eagle Scout ra He is chairman of the Pittsburgh Bi-Cent nial's Forbes Trail expedition in which 1,( Boy Scouts and Explorers will hike 50 m from Fort Ligonier to Fort Pitt.

CENTRAL CONFERENCE United Luther Church Men are trying to place THE L THERAN in every community library. Lo organizations are asked to sponsor ann subscriptions.

# *Christian Education Vital, Gettysburg Alumni Are To*

GETTYSBURG—"The education which is help make the future greater than the pr ent must be Christian and liberal," Gett burg College alumni were told by Dr. Gou Wickey, executive secretary of the ULC Board of Higher Education.

The great tragedy of this hour, Dr. Wick said, "is that men will strive to know t moon, and they don't understand one a other; that governments will spend billio to know the space world and they refuse spend millions to solve problems in the ar of human relations.

"The purpose of education is the comple and harmonious development of the whc personality to the honor of God, for the i terest and happiness of the individual, a for the welfare of all mankind."

Alumni of every Christian college shou "give liberally and joyfully to the cause Christian education," he concluded. "T future of our culture and civilization m depend upon how well each of us respon to the challenge of our day."

# ook to the Future, Dr. Fry Urges at Deaconess Jubilee

PHILADELPHIA—The first deaconesses came to America "consciously, humbly and deliately as servants of Christ," and their 75th anniversary should be celebrated with a steady e into the future rather than a romantic glance at the past, said Dr. Franklin Clark Fry t. Paul's Church, Ardmore.

reaching at the June 14 anniversary of deaconess service, the ULC president said t neither the romantic nor the statistical roach could capture the spirit of the nt. Past glories and present numbers are little account, he said, beside the realizan of the "unexampled honor of being serts for Jesus' sake."

True servants, he continued, are not selfscious in their role. But they must be erly human, even as Christ became uty a man. The servant, he said, "lives with t and abandon, lives to the hilt, testifies h his whole life."

"Keeping a constant, unwavering look at Lord we serve, we secure dignity and ppiness. Our look brings trust—the issue our Bethel is never in doubt. Until this summation, we labor and we love."

THE DEACONESS anniversary continued with hree-day seminar at Lankenau Hospital "The Role of the Healing Professions in eting Patients' Spiritual Needs." The ncipal lecturer was Dr. Granger E. Westg, associate professor of religion and lth at the University of Chicago.

Speaking of the revolution in theological ication, Dr. Westberg advocated for minrial candidates a four-year course, eleven nths a year, with one year of supervised nical experience in parish and institutional rk. Men completing such intensified train- should receive a doctor's degree to place m on the same professional level as grade physicians, he said.

Dr. Westberg said the pastor and the physin are coming closer together in concern the patient, bridging the gap that has too g separated religion and medicine. The ed for teamwork is obvious, he said.

Theology, Dr. Westberg pointed out, only recently has stressed the need of clinical training for pastors to enable them to deal with spiritually depressed patients.

Dr. Fry with Sister Anna Ebert, Sister Anna Melville, St. Paul's Pastor Donald G. Doll

About 40 ministers of various denominations attended the sessions, together with 40 deaconesses and a number of physicians and nurses.

## Empie Speaks at St. John's

DR. PAUL C. EMPIE, executive director of the National Lutheran Council, addressed 250 persons at the Christian World Festival held June 2 at St. John's Church, Mayfair.

The United Lutheran Church Women of the congregation, with the co-operation of other organizations, sponsored the program under leadership of Miss Helene Schneider, education chairman. Twenty-four other churches in the Philadelphia area were represented by 68 guests.

The mission study themes, "North American Continent" and "Mideast Pilgrimage," were discussed and illustrated in displays.

THE REV. ORION A. EICHNER was installed June 21 as pastor of Salem Church, Frankford. On the same day the Rev. Roy E. Gulliford was installed as assistant pastor of St. John's Church, Mayfair. The Rev. Elton P. Richards, Jr., was installed as assistant pastor of St. Paul's Church, Ardmore, on June 7.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9:30 A.M.
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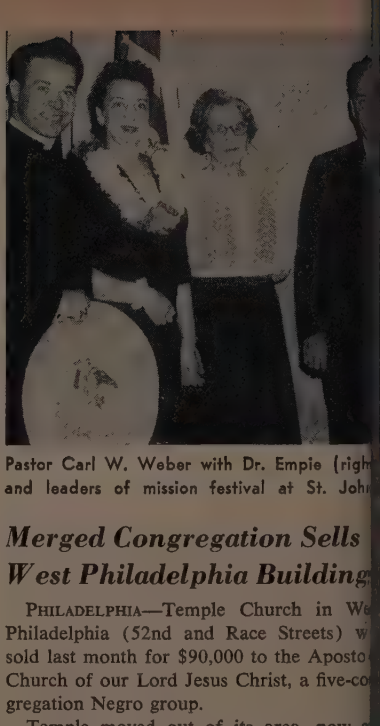

Pastor Carl W. Weber with Dr. Empie (righ and leaders of mission festival at St. Joh

## *Merged Congregation Sells West Philadelphia Building*

PHILADELPHIA—Temple Church in We Philadelphia (52nd and Race Streets) w sold last month for $90,000 to the Aposto Church of our Lord Jesus Christ, a five-co gregation Negro group.

Temple moved out of its area, now e tirely inhabited by Negroes, and merged wi St. Mark's Church, an eight-year-old missi in Clifton Heights, at the beginning of t year. Temple's pastor, the Rev. Juhan Su kivi, is serving the merged congregation.

Under the purchase agreement, the Unit Lutheran congregation received $20,000 cash and holds a 6 per cent mortgage on t old church for the balance. St. Mark's-Te ple now has a confirmed membership of 6 half of them formerly belonging to Tem Church.

Completion of the purchase agreem makes it possible for the congregation to ahead with building plans. It now owns first unit which is too small to accommod worshipers on Sunday. Under discussion erection of a church building. The first u will then be used as parish hall and edu tional annex.

## ilton Congregation Calls ull-Time Education Leader

WILLIAMSPORT, PA.—Trinity Church, Mil-n, has called Mrs. Helen Julia Shafer as l-time director of Christian education and uth work. The widow of the Rev. Myron Shafer formerly served in parish work d in home missions, and was the first ex-utive secretary of the Department of omen's Work, Pennsylvania Council of urches. She will be installed on Sept. 13.

ORDINATION of the Rev. Nelson R. Sulouff s held April 16 in Trinity Church, Point wnship, in the presence of his home con-gation. Synod President Dwight F. Put-an performed the order of ordination. The mon was given by Dr. William C. Walte-er, head of the Bible Department at Get-burg College, in which Pastor Sulouff is instructor.

HOLY TRINITY CHURCH, Berwick, has in-gurated a Sunday evening hour for the ire family, according to Pastor Arthur W. wver. The intermediate and senior Lu-r Leagues hold their usual meetings, while unger children meet in three age groups study and activities. Adults also meet Bible study.

LAYMEN of Zion Church, Trevorton, are novating the parsonage and installing a dern kitchen. This congregation has be-n using the new *Service Book and Hymnal.*

RGINIA

## ynod Stewardship Gaining, reasurer's Report Shows

By MARSHALL F. MAUNEY

RICHMOND — Stewardship reports for the t five months of 1959 show that Virginia nod congregations are responding a little ter than last year to their obligations.

More than $116,000 was received up to e end of May by Synod Treasurer George Buchanan, Jr. This was about 30 per cent the year's budget, and better than 4 per cent ahead of receipts at the same time last year.

### Three Men Ordained

ORDINATIONS of three men were held on June 14. Theodore Schneider was ordained at First Church, Portsmouth. Richard Berry and Robert Dasher were ordained at Reformation Church, New Market. Synod President J. Luther Mauney conducted the services.

UNITED LUTHERAN CHURCH WOMEN of the synod will hold their convention Aug. 4-6 at Madison College. Speakers will in-


# If Christ walked through your town today...

If Christ had chosen this year—and your town—as the time and place of His teaching, He would talk with you in the language and idiom of today . . . even as He talked with the people of Jerusalem in the language and idiom of their day.

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Although it departs from the style of existing versions, this new translation (from the original Greek) has been enthusiastically endorsed by prominent Protestant clergymen of all denominations.

As you read this book, Christ's teaching will become clearer . . . you and your family will feel a closer bond with the fascinating story of the New Testament. If ever you have found other versions of the Bible difficult to understand . . . if you would like to read Christ's words as He would speak them to you today . . . you will want to read this book. The cost is only $6.00. Visit your local bookstore, or write to The Macmillan Company, 60 Fifth Avenue, New York 11, New York.

**VIRGINIA . . .**

clude Dr. Reginald Deitz, of Gettysburg Seminary; Mrs. Fred C. Wiegman, of the ULCW executive board, and Miss Janet Reinbrecht, missionary nurse to Liberia.

GOOD SHEPHERD CHURCH, Lexington, organized early this year, has purchased a building site on South Main Street, Lexington, for $20,000. Plans are underway to erect a first unit within 15 to 18 months, according to Pastor Warren Strickler.


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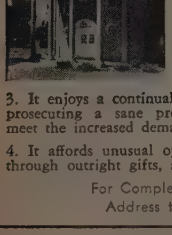

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## Service Held at Farm

WHEN MEMBERS of Our Saviour Church, a newly organized congregation in Warrington, found themselves without a place of worship one Sunday, they "retreated" to a farm owned by a member, Joseph Pohze.

An open-air service was planned, headed by Mr. Richard March, chairman of the worship and music committee. Laymen participated in the service with Pastor Kenneth Price. They were L. S. Flohr, M. S. Swope, J. L. Hoffman, V. F. Mogt, N. C. Pearsol, and L. E. Adams.

After the service, hamburgers and hot dogs were served. In the afternoon the children enjoyed horseback riding and other recreation. The occasion cemented bonds of fellowship and was a good prelude to the building program to be launched this summer.

## MORE 100% CONGREGATIONS

EIGHT MORE United Lutheran congregations have been added to the list of those which send THE LUTHERAN to the home of every family. They bring the total of congregations subscribing for all members to 699. Listed by synods:

ILLINOIS
Calvary, Belleville; Faith, Rockford

MICHIGAN
St. Stephen's, Lansing

NEW JERSEY
Zion, Riverside

OHIO
Resurrection, Hilliard

PACIFIC
Christ, Yakima, Wash.

PENNA. MINISTERIUM
Trinity, Darby, Pa.

ROCKY MOUNTAIN
United Lutheran, Salt Lake City, Utah

## CHANGES OF PASTORATE—

OHIO

D, EDWARD L. From Our Saviour's hurch, Columbus. To U.S. Air Force haplaincy.

RIST, ROBERT H. From Calvary Church, ast Cleveland. To Westwood Church, ayton.

PACIFIC

WN, WALTER E. To Central Church, eattle, assistant pastor.

PACIFIC SOUTHWEST

IFF, STANLEY N. From Foothills Church, a Canada, Calif., associate pastor. To raduate study.

BENBIS, FREDERICK D. From St. Paul's hurch, Nashville, Tenn. To Trinity hurch, Long Beach, Calif., assistant astor.

NSON, KENNETH W. From First United hurch, San Francisco, Calif. To Wagner ollege, Staten Island, N. Y., dean and ssociate professor.

LETT, FRED G. Graduate study. To irst United Church, San Francisco.

PITTSBURGH

CK, ALBERT E. From St. Paul's Church, armichaels, Pa. To St. Paul's Church, ittsburgh.

SLOVAK ZION

, JOHN S. From Holy Emmanuel Church, ittsburgh, Pa. To Holy Trinity Church, ittle Falls, N. Y.

SOUTH CAROLINA

HOP, JEROME H. From St. Matthew's hurch, Charleston, assistant pastor. To race and St. Paul's Churches, Gilbert.

CULLOUGH, HENRY A., JR. From Emanuel Church, Lincolnton, N. C. To Redeemer Church, Newberry.

ULD, WILLIAM J. From Messiah Church, ouisville, Ky. To St. Paul's Church, Mt. leasant, S. C.

## DECEASED

THE REV. JOHN N. MARXEN, 79, re- d Central States Synod pastor, died June t Columbus, Neb.

A native of Germany, Pastor Marxen studied at Breklum, Germany, and at Western Seminary, Atchison, Kan.

He served congregations in Shattuck, Okla.; Beloit, Kan.; Hastings, Neb.; Rockport, Mo.; Scribner, Neb.; Russell, Kan.; Columbus and Blue Hill, Neb., and Linn, Kan. He retired in 1955.

Pastor Marxen is survived by his wife, the former Emma Baade; two sons, John, of Russell, Kan., and Paul, Columbus, Neb.; four daughters, Mrs. Harold Dawson, Russell, Kan.; Mrs. George Havekost, West Point, Neb.; Mrs. Clark Speetzen, Falls Church, Va., and Mrs. Raymond Klug, Columbus, and three brothers.

Funeral services were conducted June 12 at Trinity Church, Columbus, by Pastor John N. Slice.

Burial was at Roselawn Memorial Cemetery, Columbus.


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# IN CONCLUSION

PEOPLE CAN GET filed away and forgotten, especially people who are sent to prison. "DARING ROBBERY AT THIRD AND MAIN," says the newspaper. Next day we hear of brilliant police work in locating a couple of tough young robbers, and later we are told that they were tried, convicted, and sent to prison.

We feel grateful that our law enforcement agencies have worked efficiently and that these criminals are getting the punishment they deserve. Then silence. But eventually their sentences will be completed. They are set free. The chances are two to one they will commit further crimes.

This is terribly expensive, with the major crimes in the U.S. creeping close to 3 million a year, almost double the number a dozen years ago. Most people seem unwilling to consider the possibility that our system of dealing with criminals may be to blame, and that the ideas back of it may be out of date.

THREE YEARS AGO we published in THE LUTHERAN an article by two prisoners at Iowa State Penitentiary, signed with a combination name, "Vanderneese." Later we published others, some by both and some by one of them, Robert Neese. They were about why young fellows commit crimes and what happens to them in prison.

Last December Mr. Neese was released, and has now published an unusual book, *Prison Exposure*, with many pictures which he was permitted to take in the penitentiary (*Chilton Press, 135 pages, $4.95*). It gives a plain, hard look at the way in which a prison usually succeeds only in making a man a better criminal.

*Life* did a seven-page picture story on the book in April. We had Mr. Neese one of our writers three years before *L* did, but he's out of our price class n He earned $7,000 with his writing dur his last year in jail. A prison ward who really understood his profession w chiefly responsible for giving this man chance.

*Life* had another story, last month, Judge Samuel Leibowitz, which includ a section comparing prison treatment Russia and in the U.S., indicating th Russians are ahead of the U.S. in traini criminals to become useful citizens. O advantage which comes to a nation whi lives through a revolution is that there a chance to think freshly about so things which a conservative society do in the old routine way.

IT SEEMS TO ME that a person co victed of a crime should be treated mu as we treat people who have a serio mental illness. Criminals ought to locked up indefinitely, but given skillf and respectful care intended to re-educa them for freedom. The old idea of i prisonment as punishment has outlived i usefulness. We can't afford it.

It's a mistake to file people away an forget them, especially because a m jority are eventually released after the serve their "time," and two-thirds of thos released commit further crimes. We' making a multi-million-dollar mistak and one which is rooted deep in the wa things were done when life was less com plicated.

The jails get the criminals young thes days, most of them for the first time whe they are in their teens. A young fellow is known by his number, behind bleak walls, where he is bossed by armed guards. He is donated an expensive edu cation in becoming a more dangerou criminal.

—ELSON RUFF

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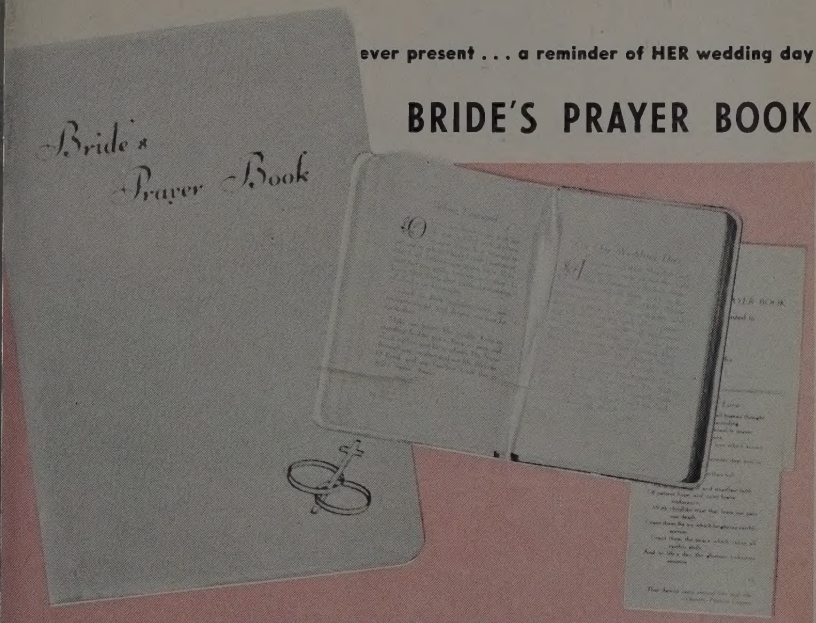


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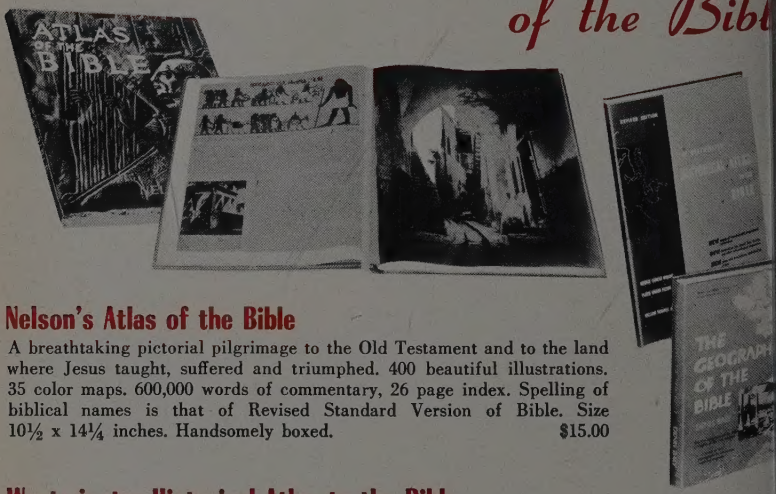


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